APRIL 1, 1960

THE UNITED CHURCH

OBSERVER

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PACIFIC SCHOOL
OF RELIGION

In this issue:

THE UNITARIANS
By Gordon Donaldson

MacMILLAN'S AFRICA TRIP
By Claude de Mestral

estination: Korea

See page 8

The story of a young Canadian doctor and his family facing the overseas challenge

Letters

No Sponsor—No Crowd

Dear Sir: Three cheers for Mr. Douglas Hill and his article "Cantata in the Church" (March 1 edition).

I have been a choir member for the last six years in a church which grew from a tiny wooden portable to a quarter million dollar modern building. Our choir also grew from eight to 38 or 40. We have seen our community and congregation grow, too, but where does everyone disappear when we put on a long-time practised Easter or Christmas special musical service? . . .

Unless you have been in our shoes you have no idea of the dismay and downcast faces as we proceed up the aisles of a nearly deserted church. Must we have commercials and a product other than love and fellowship before people will come to see and hear us?

Port Credit, Ont. Mrs. S. Southwell.

Later development

Dear Sir: I am a regular reader of **The Observer** . . . and find its articles interesting and most worthwhile.

But may I be permitted to voice some criticism of the January 15 article, "The Refugee Muddle—an Editorial Criticism." Having read this editorial criticism closely, I have been in touch with Ottawa to endeavour to obtain the other side of the picture, because, having known Mrs. Fairclough for many years, and realizing her deep interest in the welfare of people, be they Canadians or other nationality, I found it difficult to understand that she would merit this personal criticism. . .

I am enclosing a printed memorandum put out by the Department of Citizenship and Immigration headed "Admission of Refugees to Canada During World Refugee Year," which I received in January. I am advised that this leaflet was submitted in draft form prior to a meeting held by the Department of Citizenship and Immigration with various voluntary agencies at Ottawa on December 29th last. . .

It seems to me that this leaflet is quite clear on the subject. I am advised that this is merely a codification of what had been set forth in previous letters from the officials of the Department of Citizenship and Immigration, to the various sponsoring agencies who had enquired . . .

. . . I would respectfully suggest that you have been less than fair to Mrs. Fairclough. In view of the prominence given to your Editorial Criticism, possibly you might see fit to publish this letter.

Hamilton, Ont. Cecil W. Robinson, QC

Fact or fiction?

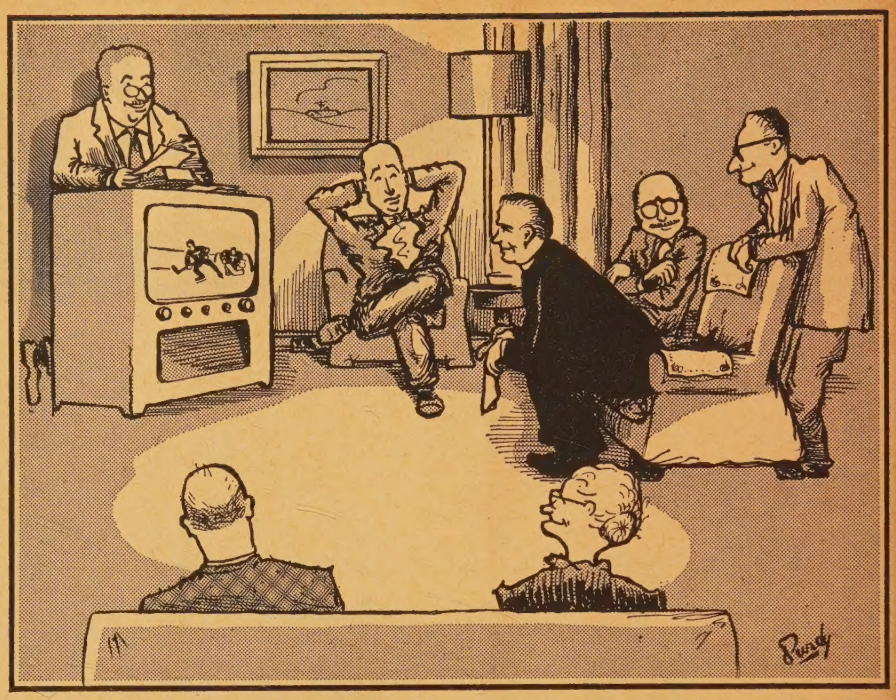
Dear Sir: In your issue of January 15, on page 15, you publish two quotations (from "Life and Death") that perplex me greatly.

1. (Spiritualism) . . . "is incompatible with Christian faith." How is it that men like Conan Doyle and Sherwood Eddy, and Leslie Weatherhead and scores of other reputed Christians do not seem aware of this incompatibility?

2. "Spiritualism finds no support in the Bible." What about the story of the transfiguration? Is this fact or fiction? If it is fact, if Moses and Elijah, centuries dead, actually conversed with Jesus, at that time a mortal man, have we not proof, scriptural proof, that the spiritualistic position is tenable? Scriptural?

I am not a spiritualist. "Apports" are incredible to me. "Ectoplasm" is repellent. Even so, is there an area here that should not be dogmatically brushed aside as unscriptural and incompatible with Christian faith?

Toronto, Ont. (Rev.) J. A. Donnell.



"Then it's agreed, we'll do our business between periods and during the commercials!"

Just sitting

Dear Sir: Of the many important problems facing the church today, there is one which apparently is not generally being considered. It is the large percentage of inactive families in most congregations. The average for the whole dominion (1958) is 21%. By conferences the percentages are: Newfoundland 3; Maritimes 14; Montreal and Ottawa 16; Bay of Quinte 19; Toronto 18; Hamilton 17; London 15; Manitoba 25; Saskatchewan 30; Alberta 31; B.C. 30; and within the congregations the percentages vary from one to 60.

. . . Are they inactive on the basis of non-attendance or non-contributing, or failing to render some service to the cause of Christ? We sing "Onward Christian Soldiers," but how can the whole church go forward with so many sitting on the sidelines.

London, Ont. (Rev.) A. M. Grant.

Getting to know them

Dear Sir: "I Went to Jehovah Witness Rallies" by R. W. Armstrong in the February 15th issue is a very interesting article. For so long a time ministers and church people, as well as many others have been very proud in stating they are "quick getting rid of and shutting the door in the face of Jehovah Witness callers."

It is refreshing and hopeful to know of a minister who had the ambition and meekness to desire to learn for himself the drive, enthusiasm and apparent sincerity of the Jehovah Witnesses in order to give his congregation a better explanation of this sect. . .

Smithville, Ont. Mrs. Jean Lymburner.

Dear Sir: Occasionally over many years as subscriber to our church's paper, I have sent critical letters to the editor when some printed article failed to meet my approval. . . On this occasion, however, I wish to express a deeply felt and sincere appreciation for the article, entitled "I went to Jehovah Witness Rallies." It is a very fine example of objective reporting and critical journalism. The writer pulled no punches when pointing out distortion and error in this sect's teachings and interpretations of Scripture. Yet through it all was a strain of Christian charity. . .

Truly these people are to be pitied, as your writer intimated, but they must be regarded as members of an anti-Christ group—not fellow travelling Christians.

Doncaster, Ont. F. Roy Flook.

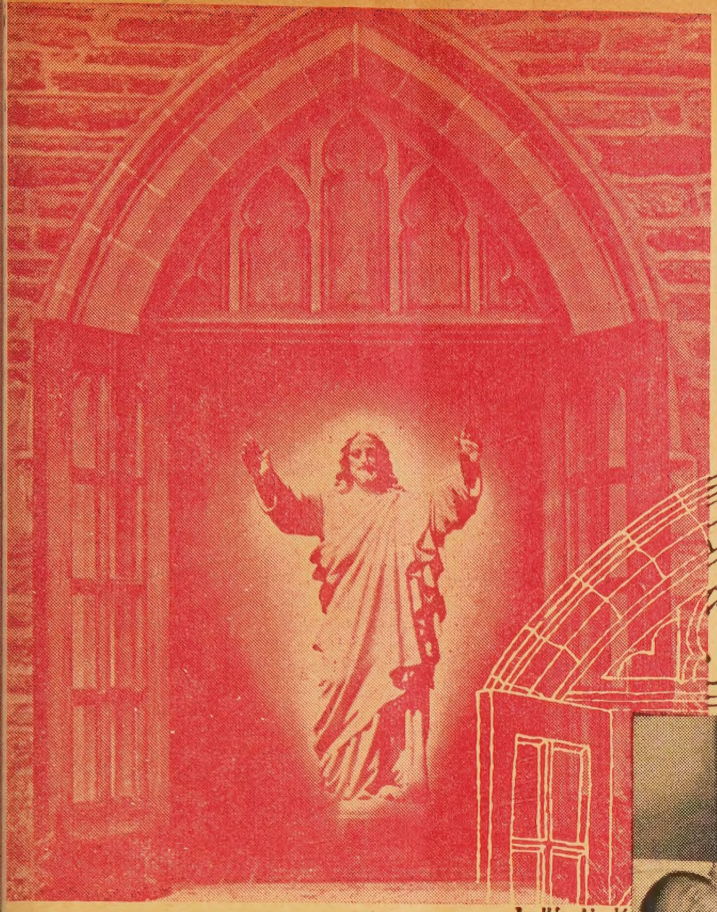
Denominational Curse

Dear Sir: Your strong editorial, "Crisis, etc." (March 1st) was read shortly after the perusal of the Rev. E. L. H. Taylor's rather bitter letter about re-union.

There is a direct connection between the spirit of his letter and the failure of the young people of our great church to meet the wonderful challenge of Asiatic and African mission fields.

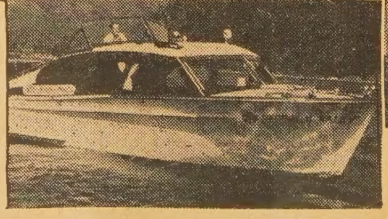
Two things in the modern Christian church repel the most intelligent and

(*Continued on page* 4)



OPEN DOORS

IN CHRIST'S SERVICE



A new age dawned that morning when Christ came forth from the tomb in Joseph's garden. The dark hours of Golgotha had engulfed the followers of Jesus in despair. And then —God broke through to man in a most unexpected way. The stone that sealed the tomb had been rolled away! The Risen, Living Lord had moved out into the world! Since that Resurrection Day the Church has continued to follow Jesus through many *Open Doors.*

It is our opportunity, with our gifts this Eastertide, to go forward with the Living Christ through many *Open Doors.*

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SHAW SCHOOLS

idealistic young people. One is the obscurantism of orthodox churchianity in regard to modern scientific thinking, to wit Mr. Taylor's thrusts at evolution and at psychiatric treatment.

The second is the narrow denominationalism which keeps Christians from worshipping and working together. Our little Canadian towns and villages are cursed with this separation into divisions of the Body of Christ. No wonder our efforts to bring the healing, teaching and love of our Master to the millions of Asia and Africa are so weak.

Rapid City, Man. (Rev.) G. G. Harris.

Utopia, please

Dear Sir: People who claim that capital punishment violates the paramount principle of Christianity—love—as well as the tenets of civilized culture, are surely depending on sentimentalism and unfamiliarity with the Scriptures in thinking to rally opinion around abolition.

The true way to abolish capital punishment is to cease and desist from murdering people. No Christian martyr ever complained, to man or to God, about his fate. Instead, each rejoiced in the Divine Dispensation which lays the laws of hygiene—physical, moral, spiritual—upon humanity.

Jesus sets forth very clearly the degrees of violation and prescribed penalties—Matt. 5: 17-26. . .

Vancouver 9, B.C. Ralph E. Spencer.

A little indigestion

Dear Sir: I have just finished "digesting" your March 1st issue of **The Observer,** and as always, it has been a most enjoyable "feast"—even though the "menu" does not always completely agree with me!

. . . A remark in your "Observations" prompts this. I quote: "Church people are travellers, the folk in the tour business tell us, but Canadian Protestants haven't had much opportunity to go with other church people." Perhaps what you meant was — United Church people haven't had much opportunity to go with other United Church people, as the Baptist Convention of Ontario and Quebec under the leadership of Mr. Douglas Gow has sponsored such tours for over 30 years — in fact I have met several United Church folk on these tours. About five years ago, over 500 went to the continent and Europe via plane and boat tours, and Mexico, The Holy Land, Eastern Canada, Western Canada, the Southern States, West Indies, last summer—Bermuda and Nassau—and this year, Rio de Janeiro.

Those of other denominations have been made very welcome, after our own people have been given an opportunity to register. From my own experience of four such tours—I can assure you of an enjoyable holiday — with wonderful fellowship!

Toronto, Ont. Jean E. Mailing.

An Anglican Answers An Anglican

Dear Sir: The Rev. E. L. Taylor of St. James Rectory, Fenelon Falls, Ont., states "By advocating clinical treatment for criminals The United Church of Canada has driven a nail into the cause of reunion." I regret having to take issue with an Anglican priest, but as a member of the Anglican Communion I cannot conscientiously permit this statement to go unchallenged. I assure you that Mr. Taylor speaks only for himself and not for the clergy or the laity of the Anglican Church of Canada.

His statements reveal a disturbing ignorance not only of contemporary penology, but of the church's attitude towards the treatment of criminals particularly with reference to capital punishment. I would suggest that he read the bulletins published by the Anglican Council for Social Service of November 15, 1955, and October 15, 1956. I would also refer him to the paper on "The Ethics of Punishment" by Archbishop William Temple, and the resolution passed by the Executive Council of the General Synod at Toronto, on November 13, 1958.

Several years ago the Anglican Church instituted an extensive research into the theological and social aspects of punishment which has given rise to some excellent material on this subject. If Mr. Taylor will study this material he will find that the Anglican and United Churches have already reached unanimity by majority on this subject.

If any nails are driven into the ecumenical movement between the two denominations they will probably originate in misguided and malevolent statements such as are contained in the letter at issue.

The utter futility of punishing crime without attempting to rectify the cause has long been recognized by professional criminologists, and the inference that a doctor cannot practise Christian morality as well as a priest is totally invalid. Christianity and science are not necessarily incompatible and in all modern prisons the chaplain is an important member of the treatment staff.

Perhaps it is significant that the general secretary of the Council for Social Service in the Anglican Church ended his study of capital punishment with reference to the biblical story of the woman taken in adultery who was condemned to be stoned to death. This is the only recorded request for judgment in a matter involving the death penalty made to Christ whilst he was on earth. On that occasion Jesus did not question the conviction or the penalty, but simply stated, "He that is without sin among you let him cast the first stone." Surely if He could do this, can Mr. Taylor or the rest of us do less?

Department of Reform Institutions, Toronto, Ont. Gerald Wright, Chief Inspector.

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Managing Editor: E. L. Homewood
News Editor: Marjorie Macdonald
Editorial Assistant: Margaret Pryce
Business Manager: W. J. Bradshaw

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Anton Preisinger

IN THE NEXT ISSUE

Oberammergau's Passion Play
By E. L. HOMEWOOD

The Canadian Academy
By HOWARD NORMAN

Observations

GIVING THE NEEDLE to the boss might be the caption for the accompanying picture. Dr. Hugh Rose (see story page 8) is injecting Overseas Missions Secretary Floyd Honey with Salk vaccine. Other members of United Church House staff received their "shot" at the same time. Mr. Honey, who was a missionary himself in China before the communists took over, has travelled all the mission fields of the United Church, and should by now be almost immune to immunization needles.

OUR COVER STORY has been worked on for nearly a year. One night in January, at a reception for Dr. and Mrs. Rose in Kingsway-Lambton Church, Toronto, Mrs. Rose spotted THE OBSERVER managing editor with his camera and said, "There's that man again!" Mr. Homewood pursued the Roses off and on since last April 22nd, when they first appeared before the Board of Overseas Missions for appointment. He even got to Bella Coola, B.C., to check on Dr. Rose's Home Mission medical work.

FEW MISSIONARIES plan so long and prepare so carefully for overseas work. His training and ordination make it possible for him to marry couples, deliver and baptize their babies, check the children's tonsils and teach them the catechism, too. Mr. Homewood took pictures the big Overseas Missions night last April, followed him to summer missionary training camp, through post-graduate work at U of T, and to surgical supply houses in Toronto where Dr. Rose gathered equipment for the Korean hospital in which he will soon be working. Mr. Homewood took his last pictures at Malton airport.

* * * *

● WE RARELY HEAR about ministers being too young or too old any more, although this was a live subject a decade back. Recently we discovered a sentence in a Methodist history of Upper Canada about the Rev. John Neelands being received by conference over a hundred years ago. Writer Carroll says: "He was a very old man to go out on circuit . . . at the advanced age of 58 years; but he was still strong and active." Makes you think, doesn't it?

* * * *

● WE USED TO NAG about Newfoundland, Manitoba and the Maritimes not subscribing to THE OBSERVER in the great numbers the other prairie provinces and Ontario did. As circulation starts to spurt forward again (over 270,000 now and lots of prospects) we are happy to report 68 new congregations on the Every-Family plan. Manitoba had more than any other in our last list. Saskatchewan came next, and we were pleased to see Newfoundland, New Brunswick and Nova Scotia with newly enrolled congregations, too.

* * * *

● TWELVE HOURS IN A BUS in a snow-bank on the trafficless New York thruway was the experience of 37 young people and their four leaders from Mount Vernon, New York, last month. They were on their way to the first half of exchange visit with United Church young people in Welland, Ont.

TWO GRADUATES FROM UNITED COLLEGE, Winnipeg, dreamed up the visit. The Rev. Haldo Parker, a graduate student at Union, N.Y., assisting in the Mt. Vernon Church, thought his young people should know more about The United Church of Canada. In Welland, the Rev. John Klassen agreed and asked Central Church's minister, the Rev. Howard Pentland, to help. Thirty-seven young people co-operated in a full programme. One teen-ager heard discussing how they spent 12 almost foodless hours singing hymns and spirituals, etc., through the snowstorm was heard to remark later, "Won't those kids who stayed behind be sorry they missed it!" The Canadians pay a return visit next fall, before the snow comes. How others continued their worship on snowy Sundays is told in Sheridan Bole's piece on page 7. ●

Editorial

New Religion-Labour Council

LAST month witnessed the demise of the Religion-Labour Foundation and the birth of a new national organization called the Religion-Labour Council. It merits the support of churches and synagogues.

Nineteen years ago, a group of churchmen and labour leaders were led by the Rev. Harold Toye to face each other across the deep gulf of misunderstanding, prejudice and dislike that separated organized labour from organized religion in Canada. They set up a Religion-Labour Foundation to interpret religion and labour to each other, and demonstrate the relevance of the Judaeo-Christian faith in an increasingly industrialized society.

Through those years prejudice and indifference have declined, although articulate criticism has continued.

On one side, it has been prophesied that with increasing powers in the hands of labour, abuse of power would be inevitable. Churchmen echoed the criticisms of labour for not rising to the high ideals seldom achieved within the church itself. Labour hit back by resenting churchmen for not taking a more active part in its struggle to secure a larger share of the national income for the working man.

On the other hand, some of the churchmen most sympathetic to labour's aims, criticized business and management and advocated the overthrow of the capitalist system. Upholders of capitalism expressed their hostility in many subtle ways.

In the meantime, organized labour continued to grow strong, respectable and responsible, but increasingly irritated when judged by its blackest sheep.

Last month Mr. Toye retired and the organization he founded ceased to be. Top labour leaders and distinguished churchmen gathered to honour him. Sixty churchmen including 25 Anglicans attended the foundation-laying. The Rev. David F. Summers, PhD, an able United Church minister, is executive-secretary of the new organization.

In the years ahead we assume that labour, management and capital will continue to struggle for a larger share of the national income. This itself is not an evil thing, unless efficiency declines, the welfare of the people is threatened, or one group suppresses or exploits another. There will be new serious problems when the full impact of automation hits Canada during the next decade. The formation of a new political party will complicate matters.

We welcome the new organization. We expect we shall need it. And we would make one specific suggestion. Let congregations whose membership is largely labour, invite to their study groups, speakers who see things from the point of view of management and business. And let churches whose dominant membership is from business and management listen to the voices of organized labour.

LENT AND CHANGING CUSTOMS

TRADITIONALLY Lent has not been emphasized in the United Churches. But the emphasis is changing. This year the excellent Lenten booklet, "God and His People," written by the Rev. Leonard Griffith of Chalmers Church, Ottawa, has sold out its first printing of 40,000 and has been reprinted.

Twenty-five years ago, in most of our major cities if a United Church person wished to join others in worship on Good Friday, or an evening in Holy week, or on some other memorable day in the church year, it is almost certain he would have had to turn to an Anglican Church.

As the years have passed, some good things may have gone from our life, but other things have come. This year across the land "God and His People" is being read. The young people of the YPU's are planning their Good Friday retreats and their Easter Sunday sunrise services. Hundreds of congregations have joined in community Lenten and Holy week services, and plans are being made by many sessions for two and three Easter Sunday morning services.

NO "HOME ON THE RANGE"

ONE night last month, the men's club of Lundy's Lane Church in Niagara Falls sang hymns at the weeknight meeting. No "Home on the Range," not a single "The More we get Together," not even the semi-sacred ditties so popular at Sunday evening firesides. They actually sang hymns, from *The Hymnary*.

For this sort of thing a medal should be struck and presented. If it keeps up and spreads, before we know it we will have good congregational singing back in our churches. Great groups of grown-up adults, instead of sullenly muttering about the high-brow organists and ministers who never let them sing "the good old hymns", will be joyfully raising their voices in some our forefathers sang to praise their Maker.

One reason congregations don't sing as well as they did is that they don't get enough practice. We used to go to church and sing at night as well as morning. Many went to midweek meetings and Sunday Bible classes and sang. Some sang about the piano at home. Now the great majority of us have one opportunity a week, Sunday morning, and we overlook opportunities to practise hymns at midweek meetings. Instead we roar forth, "She'll be coming round the mountain."

THE UNITED CHURCH
OBSERVER
APRIL 1, 1960

A Country Church

On A Snowy Sunday

by J. Sheridan Bole

AT Caistor Corners we always have one bad storm during the winter. We call it the storm of the season. We had it one Sunday last month.

When I glanced from my manse window, which is the first thing I do on Sunday morning in the winter, the snow was already falling, coming down in fine granular flakes; and the wind in a grim, unrelenting sort of way was urging it across the old snow of my garden plot and piling it in drifts on my driveway. But that didn't prevent me from setting out for service at the Corners. My wife, who insists on going on bad mornings, decided, with a woman's intuition, to go with me.

We reached the open country where the wind, like a huge broom, was gathering the loose snow from the open fields for miles around, and sweeping it on to the highway. Here it formed drifts which crept stealthily across the entire road.

Would Anyone Come?

As we ricocheted across them I spoke encouragingly to my old car and began to wonder if anyone would get out to church on such a day. We climbed the long hill at Mullins' and I noticed their car was still sitting in the garage; nor were there any tracks out through the snow-filled lane of their neighbour across the way.

But when we arrived at the church, there, on the icy surface which the sleet storm of two weeks ago had left in front, were five cars, parked closely together, holding against the wind and looking for all the world like sea-gulls standing forlornly on a rocky shore.

We entered the building and it was good to feel a warm rush of air. Dobbie, our janitor, had been over on Saturday night and put on the fire that we might, as he said, be comfortable.

And there was the little congregation, not seated as usual, but gathered about the stove, with their overcoats still on. The Doghertys, the Browns, the Hills, the Dorians and even the McPhails with their five children were there. They had come six miles, three of them over drifting country roads.

"We should have turned back when we reached the highway," Henry said, and added anxiously, "if we want to get home safely we should start at once."

Short Sermon

The door opened and in came Jack Downey, with his wife and three children. He stamped the snow off his feet and greeted us. "Have to give us a short sermon today, preacher," he said, "if we're going to get home before the road drifts full." The wind slapped a blanket of snow against the window, emphasizing his words.

I suggested we cancel the service and start for home then. Oh, no! They had come to worship, and worship they would. What about Sunday school which meets after church? We would 'phone those who were not there and tell them not to set out. There is a telephone at the filling station across the road.

Little eight-year-old Danny McPhail, seeing an opportunity of relaying news, shouted, "I'll go 'phone."

"You'll not go a step," his mother declared. "You'll stay exactly where you are."

Out into the storm she went. The wind spit snow into the entry and banged the door after her.

There was a feeling of peace in the church as we worshipped. Outside the roaring wind was tossing the snow in riddled sheets across the wild fields, but the words of our hymn brought a stillness into our hearts as we sang: "From every stormy wind that blows, . . . There is a calm, a sure retreat, 'tis found beneath the mercy seat."

Then we read the words of an ancient Psalm. "Praise ye the Lord from the heavens," I began. ". . . Praise the Lord from the earth . . . snow, and vapours; stormy wind fulfilling his word," the people responded.

In my attempt to shorten the service I forgot the offering, until I saw Sam Moore, our conscientious treasurer, signalling me from the back seat as a man on a deserted island might signal a ship disappearing over the horizon.

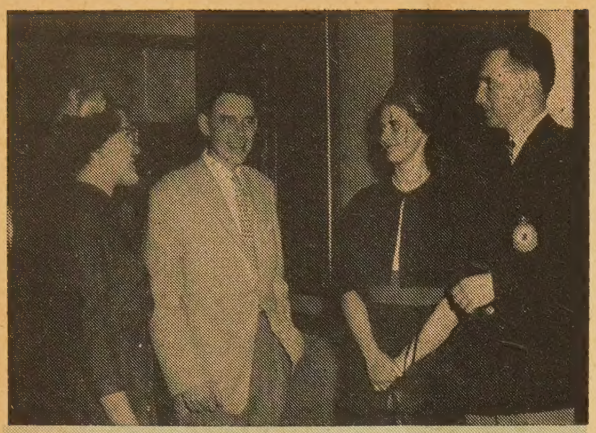
A children's story, another hymn and the service closed with a benediction in which we knew a fellowship that reached out beyond the storm to include those not with us but whose eyes looked longingly towards our altar.

Faces in windows

We came out into the swirling snow. I turned my car on to the highway for service in town. As was passed Mrs. Wellington's we could see far down the snow-filled lane, her face at the parlour window peering across the snow-veiled fields towards the little church. She, too, had worshipped with us.

We knew the church door would be locked behind us. The little families would start for home. No trumpets would blow for these heroes of the storm, except the trumpets of the wind. Faces would peer out from farm windows to watch them as they went, and a silent prayer be lifted for their safe arrival.

They who had been at church, and those whom snow-filled lanes had prevented from coming, would enter the coming week with new strength because there had been as always, in spite of storm, service on Sunday in the little church on the Corners. ●



Waiting to appear before the Board of Overseas Missions, Dr. Hugh Rose chatted with other missionaries in the hallway outside board room. That board sent out nine new missionaries last year; the WMS sent out 11.

Called to appear before the board, Hugh told of his long-standing desire to serve overseas. "I always wanted to be a doctor and a missionary," he said.

His appointment confirmed, Hugh joined other new missionaries in worship at Overseas Missions Night in his home church, St. George's, Toronto. He was one of four representative missionaries to address the gathering.

Cover Story

A YOUNG Canadian doctor and his family shook hands with friends and relatives, crossed the tarmac of Malton Airport, and climbed aboard a sleek airliner to begin the first leg of a journey to a new life in Korea.

Dr. and Mrs. Hugh A. Rose were the last of 20 United Church missionaries sent overseas during the past year. Among the others were ministers, nurses, teachers, and a nutritionist. They bring to 243 the number of United Church missionaries serving in nine countries. Another 14 are expected to be sent out this year.

The Roses are representative, but not exactly typical, of the missionary families going overseas. They are young (Hugh is 33, Marilyn 30); they have two children (Stephen 3, and Robert 1); and they are well-trained (Hugh an ordained minister and doctor, Marilyn, a high school teacher). All of this makes them typical missionaries.

But most new missionaries had no thought of such work when they embarked on their careers. The call to overseas service has often been unexpected. For Hugh it is the climax of a long-standing life plan.

"As far back as I can remember, I wanted to be a doctor and a missionary," Hugh says. "I don't know why, really. There are no doctors or ministers in our family. (His father is an electrical engineer in Peterborough, Ont.) I told the Overseas Mission Board I was interested as soon as I started into university."

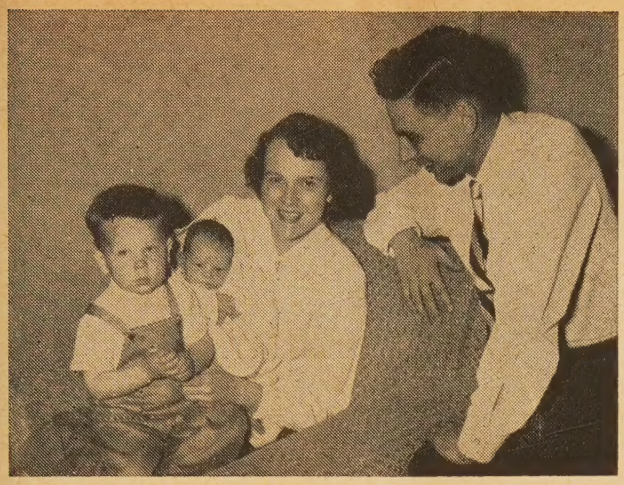
That was back in 1945, when he enrolled at Victoria University after a few months in the army. By 1949 he had a diploma in theology from Emmanuel College, but he wasn't ordained until 1951 because he was going into pre-medicine at the University of Toronto. That year the Toronto Home Missions Council asked him to hold services in a suburban church extension charge. By 1957 he had his MD degree, had interned in a Toronto hospital and was ready to start his work as a medical missionary. The Home Mission Board sent him to its hospital at Bella Coola, B.C.

Along the way, Hugh served five student mission fields

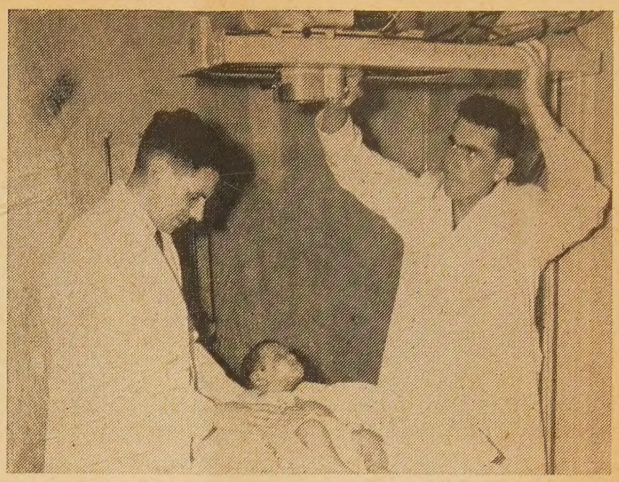
(*Continued on page* 10)

Destination:

While Hugh attended meetings in Toronto, Marilyn was showing Stephen where they are going. "We wanted to go to Angola, but the board said Korea needs us more," Dr. Rose said afterward.



The Roses' second child, Robert, had just been born when they were appointed to overseas work. They had a comfortable home in Bella Coola, B.C.

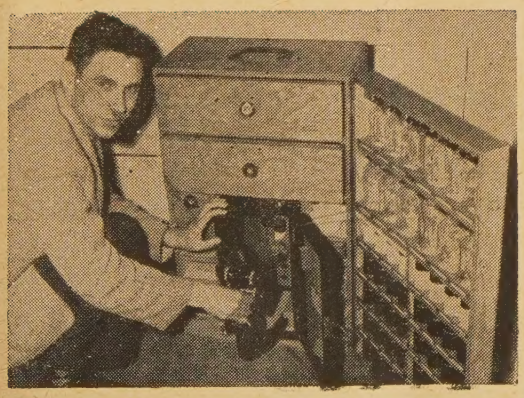


After his appointment, Hugh returned to his work at the Home Mission Board's Bella Coola hospital. He was assistant to Dr. Donald Watt (right).

Photostory by

E. L. HOMEWOOD

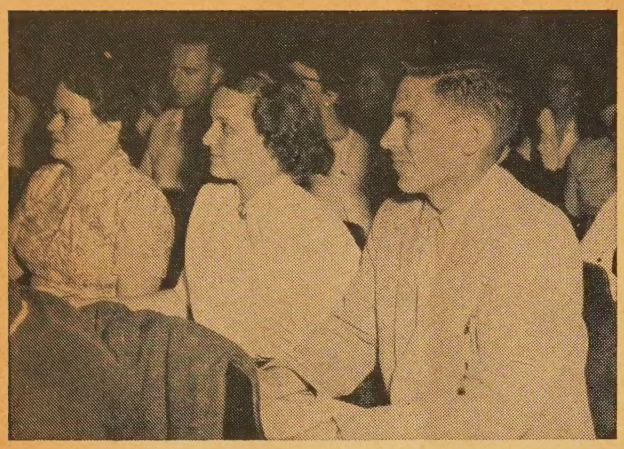
Korea



Dr. Rose packs a field clinic box he used in remote Bella Coola area. It will be useful in Korea.

There were many farewells, from community, church and hospital. Dr. Rose says good-bye to Matron Doris Thorne outside Bella Coola hospital.

Bella Coola pictures by Clifford Kopas



Preparations for overseas work included a linguistics course in Toronto. Missionaries were taught how to go about learning a new language.

New missionaries spent a month together at an outgoing missionaries' conference at Fort Erie. They studied international affairs, practical aspects of missionary life, and the Bible.

Destination: Korea

in Ontario and Saskatchewan, skippered the mission boat *Thomas Crosby* for a season, and spent summers at the Grenfell Mission hospital in Harrington Harbour, Que., and the United Church hospital at Hazleton, B.C.

Hugh was in his last year of theology when he met Marilyn Black at an SCM prayer group. She was studying at Victoria and was active in Kingsway-Lambton United Church, although her parents, Dr. and Mrs. Noble Black, were Anglicans. When she graduated in 1951 she went to the Ontario College of Education, then taught high school for four years. Marilyn said she would go anywhere Hugh was called to serve, and they were married in 1955.

Dr. and Mrs. Rose applied for overseas service when they went to Bella Coola in 1957. Hugh says his two years at the hospital there was wonderful training for going overseas. "We lived in an isolated community and learned much from it. We learned, too, the responsibilities we must accept as missionaries."

But they had much more preparation to undergo before leaving for overseas. There were medical and psychiatric examinations (they missed a battery of aptitude tests because they were so far away), interviews with the board, a linguistics course and a conference for new missionaries. Then, while other missionaries headed off overseas. Hugh returned to the University of Toronto for a few months' training in ophthalmology (treatment of eye diseases) which he needed for his new post.

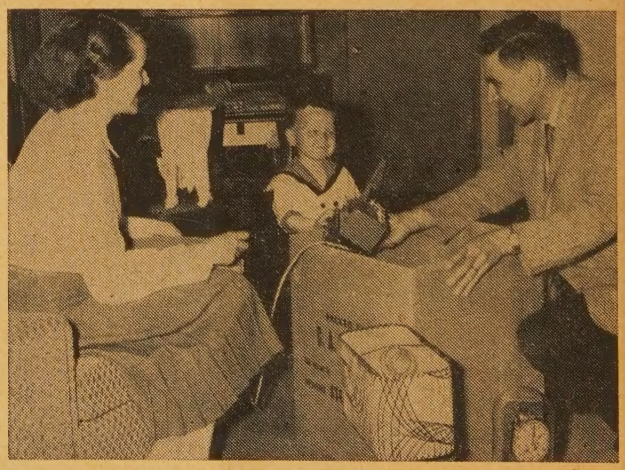
"I'm looking forward to Korea," Marilyn said as they prepared to leave. "My contribution will be to build a home where Koreans and white people may enter and feel the Christian influence."

As for Hugh, his principal job will be to develop an efficient eye clinic at the new Wonju Christian Hospital, built by the United Church and American Methodists and opened recently by the Presbyterian Church in the Republic of Korea. The 55-bed hospital serves about 200,000 people in the Wonju area, about 90 miles from Seoul. Hugh will be the fifth doctor on the staff.

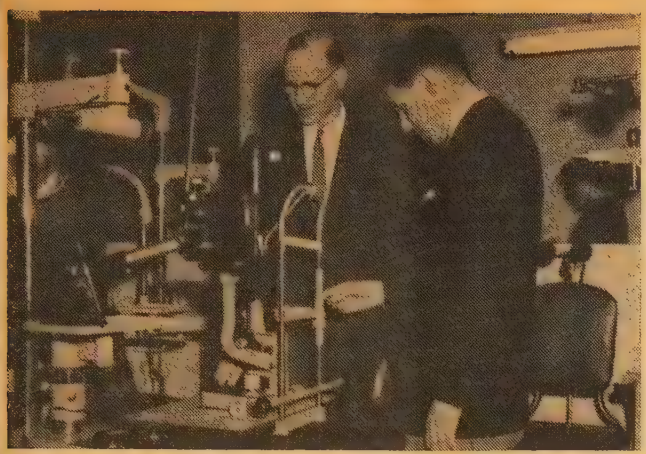
"There is so much to do, none of us will be able to specialize," he says. "I'll likely be treating all sorts of cases, but my major responsibility will be eye diseases." He has taken about $10,000 worth of equipment with him. It was given by friends, church groups and business firms interested in Hugh and his new work.

But before he gets at the job he volunteered to do, Dr. Rose will spend several months in Seoul studying the Korean language. "I have at least got to learn how to ask 'where does it hurt?' " he says. ●

One of the major chores before leaving for Korea was packing. Marilyn and Hugh survey household effects with a furniture packer. There were also thousands of dollars worth of medical equipment.

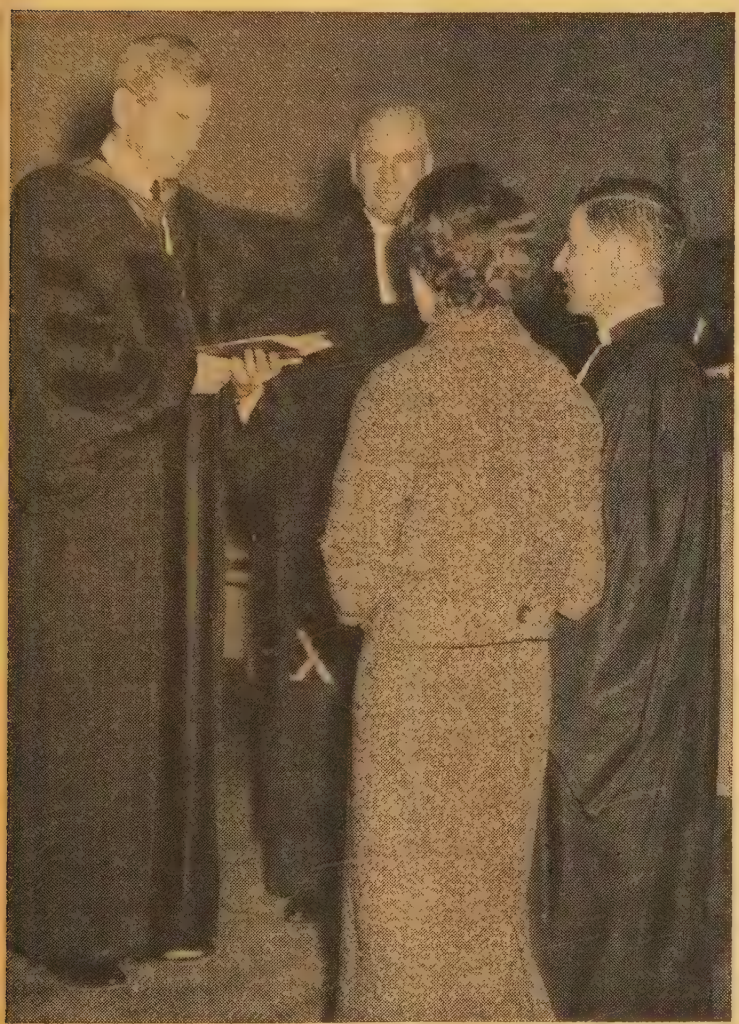


Packing presented a problem of what to take or to leave behind. Stephen made sure there were toys for brother Robert and himself. Everything had to be itemized for Korean customs.



Hugh goes shopping for equipment he will need in his new job at Wonju Christian Hospital. Church groups, friends and business firms gave him almost $10,000 worth of instruments.

Because he wants to record some of his travels and experiences on film, Hugh had his camera checked and bought some new accessories. He's also a movie enthusiast.



Dr. and Mrs. Rose were designated as United Church missionaries at a service conducted by Dr. A. B. B. Moore, chairman of the Overseas Mission Board and president of Victoria University. Hugh and Marilyn are graduates of Victoria.

A week before leaving Canada, Hugh preached in his home church, St. George's Toronto. He and Marilyn greeted a long line of well-wishers after the service.

Hugh also preached in Marilyn's home church, Kingsway-Lambton, Toronto, where he chatted with his mother (left) at an informal reception. Dr. and Mrs. Rose are overseas missionaries from both congregations.

The preparations and formalities over, Hugh and Marilyn say good-bye to relatives in airport waiting room before boarding plane for first leg of journey to Korea.

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Claude de Mestral* comments on MacMillan's

History-Making Journey

SELDOM has a British prime minister accomplished so much abroad as Mr. MacMillan did on his recent visit to Africa. He had two major objectives: he wanted to show the African people that Great Britain is deeply concerned with their present and future; and he wanted to win over the very important section of the British electorate which has been critical of the government's policy in Africa. But most significant of his actions was the speech in South Africa which broke an age old diplomatic custom.

The trip began in Ghana, the first African free state to join the British family of nations. Magnetic Prime Minister Nkrumah hopes to lead all the coloured people of his continent. Ghana has let it be known that, like India and Pakistan, it wants to become a republic while remaining within the Commonwealth. This presents no real problem. But in the eyes of some, Ghana's pact with independent Guinea, a former French colony, may well create difficulties.

Barrage at Ibadan

Mr. MacMillan received a cordial welcome in Nigeria which will become independent this year. Its size and population—over 35 million people—will make it the largest state in Africa, likely to forge ahead of the Union of South Africa during this century. The P.M. took well in his stride the barrage of pointed questions by university students at Ibadan. And it is worth noting that it was while in Nigeria, an all-African state, that the British Prime Minister chose to give a pledge of support to the Africans of the Federation of Central Africa, his next objective. It was wise politics, both for West Africa and the British electorate.

In Central Africa Mr. MacMillan had to face the very vigorous objections of the white electorate still strongly entrenched and intent upon keeping the upper hand in the federation-to-be. If the British P.M. seemed to soften the bluntness of his Nigerian declaration, he soon realized that the African population —95% of the total—is firmly decided not to enter into any further partnership with the Europeans unless they can see a tangible possibility of becoming senior partners.

Mr. MacMillan was able to point to the Monckton Commission — which includes the University of Toronto's Professor Donald Creighton — as evidence that his government is determined not to sell the rights of the Africans who are still "protected" subjects of Her Majesty. The next step will be taken by the British Parliament. It may well be that Mr. MacMillan's declaration will help public opinion at home, and that the final negotiations concerning the future of the two Rhodesias and Nyasaland may turn out to be constructive; not following solely the narrow-minded lead of the most extreme white settlers, who are no different in make-up from the French settlers in Algeria.

But it was in the Union of South Africa that the British Prime Minister broke all precedents. Addressing the Parliament he declared boldly that his government totally rejected the policy of apartheid and would not be a party to it! (Imagine the British P.M. telling the Commons at Ottawa that his government could not agree with the Canadian government's immigration policy towards Asiatics!) It took courage and vision to speak so frankly and it may, in the long run, spell the doom of the South African policy of discrimination and repression towards all non-whites.

Much like Lincoln

Mr. MacMillan, as leader of the senior partner of the Commonwealth, had to face a situation not very different from that which confronted Abraham Lincoln when he declared: "a house divided against itself cannot endure." The Commonwealth includes a vast majority of non-whites, who have most cordial relations with the white minority. Had the British P.M. failed to make himself clear upon this point, and at the sorest spot of the racial abscess, he would have been unable to prevent a breakdown of the Commonwealth upon this very question. We honour a leader who dares to follow his conscience. (May our own government not continue

*Mr. de Mestral, minister of Noranda (Que.) United Church, was until recently secretary of the International Committee on Christian Literature for Africa, London, Eng., and has travelled extensively on the African continent.

to hide behind the antiquated notion of "non-intervention" when racial discrimination is mentioned!)

South Africa's problems are not likely to be solved in a minute. Its white population is still strongly in favour of remaining sole master, and no political party exists yet which dares to offer an alternate policy to the government's harsh apartheid laws. Yet in recent years many voices have been heard; books have been printed in Africaans, daring to show that apartheid is both non-Christian and suicidal. Some leading Dutch Reformed Church leaders have condemned it, and there are countless numbers who would like to see a real change.

Now, at last, a world statesman having the esteem of his compatriots and able to win the confidence of Africans in their home-states, has publicly stated what has too long remained the private opinion of thousands of whites in the Union. Mr. MacMillan's words will give them courage while redeeming the white race in the eyes of the non-white majority within the Union.

In the long race between the West and Communism, racial attitudes are the crux of the future. In the years to come our white South African fellow members of the Commonwealth will need not only our prayers, but also our active and constructive thoughts. Alone of all the western world they are asked, in the age of reason and of Christianity, to renounce a position of full power to accept a partnership where their numerical inferiority will finally place them in the hands of the non-white majority, their brothers. May they dare do it, after having first become true friends of the non-whites. The British Prime Minister's speech has pointed the way. ●

"THAT'S THE BEST 'PEACE OF MIND' SERMON I'VE HEARD IN A LONG TIME"

Looking at the Christian Hope

When Will the Kingdom Come?

From the book "Life and Death," produced by the United Church's Committee on the Christian Faith and edited by Arthur G. Reynolds

We do not, and cannot, know in terms of calendar time when the Kingdom of God will be fully realized. The New Testament, however, links certain events—Jesus' earthly ministry, his return in glory, the resurrection of the dead, the judgment, and the end of the world—with the realization of the Kingdom of God.

IN the earthly ministry of Jesus, God inaugurated His Kingdom in a new and special way. In Christ the Kingdom had arrived, and the meaning of Christ for mankind is that he makes it possible for a man through faith to live under the rule of God and in that sense to be in God's Kingdom. Through faith a person comes into possession of the life and powers of the Kingdom.

This present experience of the powers of the Kingdom, which in its fullness was still to come, is often referred to in the New Testament as being "in the Spirit" or some such phrase, and also as "salvation" or "life" or "eternal (or everlasting) life," and, most important of all, as being "in Christ," or as Christ "in" us, a phrase that in one form or another occurs more than 150 times in the New Testament. But whether the New Testament writers speak of the Kingdom of God or use one of these other expressions, they mean that God, when He sent His Son into the world, asserted His sovereignty in a new and final way, and that men, whether they realized it or not, were now, and would henceforth be, living in the age of the final fulfilment of God's purposes.

Human history fulfilled

The New Testament leads us to think of the full realization of the Kingdom of God in connection with the return of Christ in glory. Since God's supreme and final revelation of Himself is in Jesus Christ, we believe that the universal rule of God will be established through the return of Christ in which the Son who suffered and died will be revealed in majesty. In other words, man's future destiny is bound up, not with the turning of the wheels of cosmic history, but with the revelation of a Person, with the mighty impact of the Lord of love on mankind.

It is Christ himself, then, who is our hope, and not merely a dramatic coming of Christ in the future. It is the Christ who is *now* "our life" who is also our hope. So, the hope of the Kingdom of God is a hope in Christ, and one aspect of this hope is expressed in the expectation of his return in power and glory.

We cannot think of the Kingdom of God coming in its fullness without thinking also of the perfect fulfilment of life both for the individual and for human society as a whole. But in view of the fact of death the complete fulfilment of God's purpose can take place only through the resurrection of the dead, which means not merely the preservation of a part of this human life, such as an immortal soul, but that this whole life of ours will be changed and transfigured. As long as we believe that God rules at all we must believe that human history, as well as individual life, has meaning and that its meaning will be fulfilled. Human history, in spite of its failures and tragedy, will not just be cancelled out, but be brought to its divinely appointed goal.

No monthly accounts

The complete realization of God's rule will also involve judgment, the fundamental meaning of which is the recognition of true worth and the creation of right order, the vindication of the right, the establishment of justice. This, of course, is going on all the time, and is a constant witness to the rule of God. Judgment is a present reality. But the judgments of this life are not conclusive. They are not final. God does not settle His accounts in full every month. In fact, a final judgment that will take everything into account cannot be made until the End. The recognition of true worth and the creation of right order are not possible until the end of man's story. Then God's sovereignty will be fully realized in the final destruction of evil and the establishment of the right.

In general, "the end of the world" means the bringing by God of the whole

(*Continued on page* 20)

Their Patron Saint is Doubting

One of a series on religion in Canada

NO bells summon the congregation who gather each Sunday in the modernistic brick First Unitarian Church on Toronto's St. Clair Ave. No organ music swells; no clerical-collared parson mounts his pulpit.

The people wait, chatting around the blue leather armchairs, to hear Handel on a grand piano and an address on anything from a new book to the gun-slinging habits of the Toronto police.

When the sermon is over they will ask questions, disagree and debate with the minister.

But it is not just their informality that sets this congregation apart from others. For no one faith has called them there. Each member must reason out his religion for himself. They have a variety of beliefs, a greater variety of doubts, and no creed.

Most of them reject the idea of a personal God; probably half do not believe in any God. There are followers of Buddha and Mohammed as well as of Jesus Christ. One woman believes in reincarnation.

No pinned down beliefs

Unitarians differ over most things, even their brief constitution. One Ontario minister admitted he hadn't bothered to read it. The atmosphere and form of service varies widely from one congregation to another. Montreal and Vancouver services are much more formal than those held in Toronto. The minister in charge of the Hamilton church for several years considered himself a Buddhist.

Yet theirs is a religious movement with a history of 150 years and traditions centuries older. Membership has risen sharply over the past 10 years although it is still insignificant compared with more orthodox denominations.

There are 110,000 adult members in North America, just over 3,000 in Canada. Unitarianism has never been a mass movement. It appeals mainly to young professional people and intellectuals. But it claims five United States presidents as past members and a number of wealthy backers make it a rich organization for its size.

Unitarians' beliefs are difficult to pin down, simply because Unitarians have always refused to pin them down. A creed, they hold, is religion embalmed rather than enshrined.

"If you compare us with orthodox Christian churches you end with a series of negatives," says the Rev. Donald Stout of the 150-strong Port Credit congregation. "But underneath lies the positive approach, stressing the reason and worth of the individual."

The forces that divide Unitarians seem much stronger than those which hold them together. A group in which theists and atheists sit side by side could be written off as a religious debating society, a social action group or a mixture of service club and masonic lodge.

Unitarians admit their fellowship contains elements of all these things, but prefer to call it a union of seekers for truth.

As individuals they are not free to "believe what they please." Each must believe what reason and scientific knowledge persuades him is the truth. Once having found his truth he must live by it—unless fresh evidence comes along to change it.

A statement made in 1887 by the Rev. W. G. Gannett, a famous Unitarian, holds good today and is used on the frontispiece of the "Pocket Guide to Unitarianism":

"All names that divide 'religion' are to us of little consequence compared with religion itself. Whoever loves Truth and lives the Good is, in a broad sense, of our fellowship; whoever loves the one or lives the other better than ourselves is our teacher, whatever church or age he may belong to."

Among these teachers is Christ, in his role as a major Jewish prophet. Unitarians have never believed in the divinity of Christ as the Son of God. A century ago the Western U.S. Unitarian Conference declared: "Our interpretation of religion has long been beyond Christianity and beyond any historic religion."

This statement was considered ultra-liberal at the time by Eastern Unitarians but is now generally accepted. Rejecting all the Bible's miracles and strongly doubting that there is a life after death, Unitarians claim that Christ never intended men to worship him, but only to follow his way of life.

Small-c Christianity

However, the Rev. Harry Meserve, of San Francisco, in his article, "Religion without Dogma," argues a form of small-C Christianity.

"If," he says, "Christianity means the effort to live this life of ours in accordance with the major ethical teachings of Jesus about human worth and human obligations; if Christianity means a respect and reverence for Jesus and what he sought to do in his own time; if Christianity means the effort to bring to birth in our lives to-day something of 'that spirit which was in Christ', then Unitarians have as good a right as anybody else to call themselves Christians."

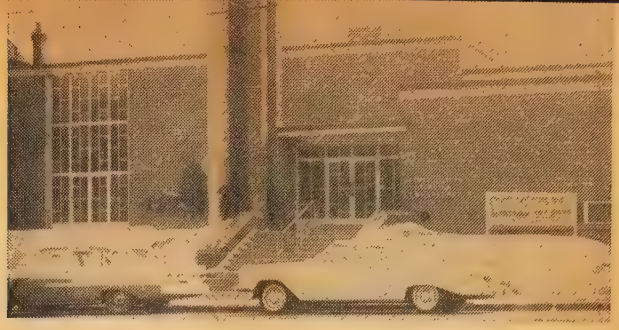
In practice, however, most Unitarian congregations shelter some intellectual snobs who tend to look down their noses at Christians. The church editor of a Toronto newspaper who asked a question after a Unitarian service recently was denounced by a member of the congregation as "just another ignorant Christian."

In 1950, when the First Toronto congregation (largest in Canada with 800

"We welcome religious displaced persons, refugees from mixed marriages, and unwanted free-thinkers from orthodoxies"

Thomas

by Gordon Donaldson



Toronto's First Unitarian Church, largest in Canada with 850 members. There are about 3,000 Unitarians in the country.

members) argued over the principles to be inscribed in its church roll book, the words "in accordance with the teaching of Jesus Christ" were struck out as "offensive" to some members. There was debate whether the church should be labelled "a religious society."

A member of 60 years' standing argued in favour of this. "As it stands we might be a society for studying history or geography or science, or for playing dominoes," he complained.

The name "church" was used for the congregation's new meeting place largely because zoning restrictions would otherwise have prevented its being built on the selected site.

Some Unitarian groups are called congregations or societies as members feel the term "church" shuts out those of Jewish, Mohammedan or Hindu background who would otherwise join. In the same way, some groups feel organs are too "churchy" — while others hold full services with responses, prayers and litanies.

Doubt, rather than faith has been the principal tool used by Unitarians in their search for truth. "If we had a patron saint it would be Doubting Thomas," said one Canadian minister. Throughout its history, Unitarianism has progressed from doubt to doubt until its Puritan founders would find it difficult to recognize their creation.

The first Unitarian martyr was Michael Servetus, burned at the stake by John Calvin for questioning the dogma of the Holy Trinity just 36 years after Luther launched the Reformation.

He was followed by Francis David, a Hungarian, who died in prison in 1579 after refusing to recognize the divinity of Christ. His followers were the first to be called Unitarians — a term soon accompanied by violent derision.

The 18th century prepared the way for new liberal forms of religion. Joseph Priestly, discoverer of oxygen and one of the century's great scientists, was a founder of British Unitarianism. He survived riots in Birmingham, emigrated to the United States to form a new sect there.

The Great Awakening, first of the revivals, had swept America, gripping the colonists with religious fervour. The English Methodist, George Whitefield, had stormed from town to town, preaching hell fire.

Religion of reason

This was viewed coldly in Boston, where a group of Congregational ministers were trying to loosen the rigid tenets of Calvinism. As a reaction against emotional evangelism, they turned to religion based on reason rather than creed.

Hosea Ballou, a founder of Universalism, became the first American to challenge the doctrine of the Trinity. The Universalists, who refuse to believe in eternal damnation, are now about to unite with the Unitarians. Their views are similar, but their 75,000-strong movement grew in the country while Unitarianism developed in the cities. As a theological wit put it "The Universalists believe God is too good to damn them; the Unitarians believe they're too gol darned good to be damned."

The Boston rebels finally broke with Calvinism after a famous sermon by their leader, William Ellery Channing, in 1819. Channing appealed to reason and everyday experience rather than the scriptures. "I am surer that my rational nature is from God than I am that any book is an expression of His will," he said.

Six years later the American Unitarian Association was formed, linking 125 New England churches. By strange coincidence, considering the poorness of communication by mail boat, the British and Foreign Association was formed in England on the same day.

The British association developed separately and its small congregations are still far to the right of the American and Canadian groups. Two British women who attended a Canadian service recently left shocked by the agnostic atmosphere.

Twenty years after Channing's sermon, Ralph Waldo Emerson developed the theme that each man was his own priest. "Let me admonish you," he said, "first of all to go alone, to refuse the good models — even those which are sacred in the imaginations of men."

Fling wide the gates

At this stage the Unitarians generally accepted the Bible and the supernatural. Then stormy Theodore Parker ("I have written sermons with a loaded pistol at my side") declared that Christ's teachings did not require any supernatural authority. They were part of the natural universe and would be true even if the Gospels were entirely false and Christ never existed.

Parker thus pushed the church door open wider. In came fresh doubt and more doubters.

In Canada, Unitarian churches developed in various ways. The Toronto congregation was formed in 1845 by a group of Irish Protestants led by Dr. Joseph Workman, the first trained neurologist in Canada to use advanced methods of treating the mentally ill.

In Montreal, the Church of the Messiah, which has kept its original name, began as an Anglican church, turning Unitarian in 1842.

Several Unitarian churches were formed in Manitoba in the early 1900s by Icelandic immigrants. Unitarianism had come to Iceland early in its history through the efforts of Magnus Ericsson,

(*Over*)

"The Universalists believe God is too good to damn men; the Unitarians believe men are too good to be damned"

founder of the Scandinavian liberal church.

There are now 13 Canadian churches between Montreal and Vancouver—none in Newfoundland or the Maritimes. There are also 10 "fellowships," which are groups of more than 10 members but fewer than the 65 families needed to found a congregation. The flavour of their thought and worship varies largely according to the individual minister.

True to their Congregational tradition, each Unitarian church selects its own minister, who is considered a democratic leader responsible only for stimulating thought. There are no fixed qualifications for a minister but in practice most of them have a degree in the social sciences, plus a theology degree.

As there are no non-denominational theology courses in Canada, Unitarian ministers train in the United States, many of them at Chicago or Harvard.

They are fairly well paid. Of 313 ministers reporting their salaries to the Unitarian Yearbook, the largest group earned between $7-9,000 a year. Eight made more than $12,500.

They observe no specific restrictions on drinking, smoking, etc. (although there is a Unitarian Temperance Society). More than praying or visiting the sick, they concentrate on social projects and the active Unitarian Sunday Schools.

There are 1,500 children enrolled in these schools — one for every two Canadian Unitarians. The object of the schools, as the Rev. J. F. Chidsey of Don Heights points out, is not to produce young Unitarians but to help children learn religious lessons from their daily life.

According to Channing's theory of religious education, the object "is not to stamp our minds irresistibly on the young but to stir up their own; not to make them see with our eyes but to look inquiringly and steadily with their own."

Adventures of Martin and Judy

Youngsters under 10 may be told some Bible stories but they are more likely to use a Unitarian story book about the adventures of Martin and Judy, a young brother and sister.

The Rev. William Jenkins, former minister of the Toronto Unitarian Church, used to tell the story of an Anglican youngster who met a Unitarian. "At our Sunday school we learn about Jesus and Mary," he reported. "He learns about Martin and Judy."

The story of Martin and Judy's Christmas, for example, has this off-beat ending:

"Judy was very happy. She was thinking about Christmas, the birthday of Jesus, the time of the giving of gifts. Judy's baby sister didn't know about Christmas but she was very happy, too."

Other stories—a visit to the dentist, the death of a pet puppy, etc.—may or may not contain a moral.

"We think," says Mr. Chidsey, "that it's more important for them to learn how to face a hospital visit than to be told Jesus wants them for a sunbeam."

The Rev. Ernest W. Kuebler, executive vice-president of the American Unitarian Association, says of the schools: "Because we are confident that our human experience can be trusted we believe that children should first examine their own small worlds and learn what God is like . . . a religious philosophy can grow naturally as the children

About 150 attend this church in Toronto suburbs. There are 13 churches between Montreal and Vancouver.

themselves grow and it can be intellectually sound and rich at every level of their development.

"Any experience has religious qualities when it awakens a child to wondering, questioning, searching."

Unitarians have campaigned against the type of religious education in Ontario secondary schools because, as Mr. Stout says, "it's too Christian."

Members have been active in launching a number of social projects—such as the Toronto Elizabeth Fry Society and the memorial societies formed to arrange simple funerals.

And the Unitarian Service Committee of Canada raises $200,000 a year, much of it from non-Unitarians, to support projects abroad. Funds go to train midwives for the Middle East, provide ambulances for Indian villages, layettes for Arab refugee mothers and to support 23 homes for needy children.

Unitarian congregations in the Southern States have set a notable example by practising the racial equality they preach and refusing to segregate coloured members. Yet there are some Unitarians who believe in segregation. One belonged for a time to the Don Heights congregation.

As the character of Unitarian churches has changed, so has their organizational structure. In 1935, neglect of organizational matters and insistence on the independence of congregations had brought the denomination near collapse.

The structure was repaired and the association began to expand rapidly. Soon the Unitarians found they could no longer rely on the legacies of a handful of wealthy members to keep them going. A fund-raising arm, the United Unitarian Appeal, was formed in 1941. It now raises close to $500,000 a year to support the association, its regional conferences and 10 associated organizations. The association's assets are a healthy $13,000,000.

Change of Name

Two years ago an upheaval followed the association's decision to change the name of its official journal from *The Christian Register* to *The Unitarian Register*. The Register, founded in 1821, was the oldest continuously-published religious journal in America and the change of name was taken to mean the Christian tradition had finally been abandoned.

The decision was taken "to encourage all religious liberals, regardless of cultural background or religious tradition . . . to unite with us." But the 1958 annual meeting hurried to reassure the Christian Unitarians, while still encouraging the more "advanced" thinkers. It resolved to "cherish the historic Judeo-Christian heritage of Unitarianism" while affirming the "universal sources and inspiration of modern Unitarian faith."

Clashes and disagreements are a regular and perhaps essential feature. The difference between those who hold that there is a law or meaning behind the universe which is God and those who accept only a set of natural forces without beginning, end or apparent purpose, remains unsolved.

But both groups stay together, possibly, as Unitarian leaders say, because the way men live is more important than what they believe; possibly, too, because there is nowhere else for them to go.

The organization remains open, as it says to "religious displaced persons, refugees from mixed marriages and unwanted free-thinkers from orthodoxies." It is now riding high on the general boom in church membership and its union with the Universalists may be a step towards a bigger, looser union of all ultra liberal groups in North America.

It could, as some of its leaders believe, become a strong new moral force in space-age life. Or it could fall into a shapeless mass embracing more and more people who believe less and less. ●

By EDWARD CRAGG

Mission to a Holy City

"BEHOLD, I am going to Jerusalem, not knowing what shall befall me there; except that the Holy Spirit testifies to me that imprisonment and afflictions await me. But I do not account my life of any value, if only I may accomplish my course."

So Paul spoke, as he said farewell to the Elders of the Ephesian Church at the port of Miletus. He was going to Jerusalem; and he had a strong conviction that these friends from Ephesus would not see him again.

Here then was a man no longer young, and worn by sickness and hardship, who was journeying toward danger and probable death. Yet he had a deep feeling that thus he must finish his course as a Christian. And in comparison with fulfilling the will of God, he accounted his own life as of little value.

We have all known people like that. They no longer have the buoyancy and strength of youth, yet they quietly undertake the hardest task of their lives, something that may easily shorten their days. They, too, realize that mere length of days can be quite secondary to the doing of one's Christian duty.

Why did Paul feel so deeply that he was following the will of God as he journeyed toward Jerusalem, the Holy City?

Because he was resolved to make one final effort to heal the division between Gentiles and Jews within the Christian Church. To Paul the mere existence of division did not justify it. So he prayed that the considerable sum of money which he had collected in the Gentile churches as a gift for the needy brethren at Jerusalem might bridge the gulf, expressing as it did a practical love and concern.

Thus Paul, like his Master, set his face steadfastly to go to Jerusalem.

Reading the story, we find a haunting parallelism with Jesus' last journey to the Holy City. There Jesus, too, had been handed over to the Gentiles by his fellow-countrymen. He, too, had been accused before a Roman Governor, and had stood before a Herod. He, too, had found his chief accusers in the Sadducean priesthood.

It was no matter of chance that the same things happened 30 years later to the one apostle who most truly interpreted the mission of Jesus. The prediction was now being fulfilled that "as the master, so shall the servant be."

Certainly Paul was never closer to his Saviour than when he said, "I am ready not only to be imprisoned but even to die at Jerusalem." Now indeed his own prayer was answered, "That I may know him and the power of his resurrection and may share his sufferings."

For as George Herbert wrote more than 300 years ago, "Who goeth in the way which Christ hath gone, is much more sure to meet with him than one that travelleth by-ways."

The same insight came to an American missionary in China, Olin Stockwell, during long months in a communist cell. There he wrote, "Jesus never denies the

(*Continued on page* 20)

THE MUSIC MAKERS' CORNER

THE Music Makers as you know, enshrine the noblest thoughts of youth, that lives of beauty, goodness, truth may radiate their kindly glow. Now as you walk in childhood's lane and sometimes linger by the way, your fairy guardians day by day make golden links in friendship's chain: so when you grow to youth's estate your haloes will not disappear.

Remember through each passing year 'tis better to be good than great. You may not play like Mendelssohn nor write majestic fugues like Bach, nor walk with Handel down the Strand to lead his instrumental band in music played by royal command from Whitehall pier to Chelsea dock. You may not see that mystic land where Lewis Carroll roamed at will with Alice Liddell hand in hand, and found beside the magic hill the entrance to their Wonderland. Yet in your dreams of distant lands, and heroes whom you know so well, you'll cross the veldt with Baden-Powell and camp awhile on golden sands. For half a hundred happy years his guides and scouts have done their part in helping others make a start to reach their motto Be Prepared. So in this year of jubilee trust in your God whate'er betide, as cub or brownie, scout or guide, and do each day your kindly deed.

Fred. J. Howard

LAYMEN Bear Witness to their FAITH

For the months of May and June, The Upper Room publishes its annual "Lay Witness Number". This issue is written entirely by laymen from all walks of life, whose thoughts and experiences bear witness to their faith.

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• For the Women

United Church Women

By ELEANOR McKIM

IT is now 10 years since I first heard of the proposed new organization for the women's groups in our church. That seems like a long time for a proposal to get down to the congregations. But here it is—and as I listen to discussions at presbyteries, presbyterials, auxiliary and association meetings, I can see how wise it has been to make haste slowly.

In our area, first reactions were mixed —ranging from enthusiasm to almost bitter opposition Misunderstanding of aims and methods seemed rife. As usual, the biggest bogey was money—the raising and spending of it. Devoted WMS women saw the end of their beloved organization; WA women said, "looks like the WA will raise the money and the WMS will spend it"; still others were prepared to fight to the death because "all the money will have to be turned over to the *men*."

However, as conference officers, with insight as well as knowledge and charts, patiently addressed meetings and answered questions, the darkest suspicions began to fade. Our women, because they are *church* women, seem to be able to see beyond the interest of their own group to the overall picture of the church. They are saying, "I can't quite see how this is going to work out, but if it comes from General Council and those who have studied it think it best for the church, we must do our best to make it work."

Most of our women are, I think, very much in favour of the new organization. Everyone, of course, realizes that it will take time and patience and a lot of trial and error to work out the practical operations of such an undertaking. It is 35 years since church union and we are still groping our way toward making the Basis of Union operative.

I favour the new organization because, for 17 years I have been attending WAs, WMSs, Sewing Clubs, Mothers' Clubs, Girls' Clubs, Happy Helpers, etc., etc., in various combinations. Not only does this time-consuming multiplicity of organizations duplicate and overlap in effort and membership, but it often segregates groups of women, while leaving others unattached. I have also, sad to relate, occasionally seen relationships between these organizations conducted along the lines of a cold war, and even, once or twice, erupt into a real hot war.

However, if organizational considerations were the sole basis for a new organization I am not sure I would consider it worth the effort.

The real reason for change is basically a spiritual one. Our religious activities ought not to be divided into categories from which we choose the one that appeals most to us, or the one that our particular friends attend.

Our activities ought to give expression to our spiritual life in all its aspects: the need for growth within—fellowship — service — concern for spreading the gospel *everywhere*—care of the visible and temporal church. The new organization seems to offer scope for this expression without making it necessary for a woman to be a joiner.

We, in the United Church, are not alone in this thought. I am told that another denomination is in the throes of planning for a similar organization. It *ought* to be easier for us because our church is young — still growing — still seeking to let the Spirit shape it—flexible enough to bend its methods so that its eternal and unchanging message can be heard in our day.

I think the new organization is a good thing and I am all for it!

• Kagawa's Church

Letter from Japan

By FRANCIS MUIR

JAPAN: As I write, Japan's great Christian leader, Dr. Kagawa, is lying critically ill in Tokyo.

An old timer told me I could find the centre where Kagawa began his work by looking in the slums for a large sign "The Jesus Band" written in English. There it was high above a community of shacks. This area was levelled during the war. Due to the dire need of immediate housing, no time was left for proper city planning.

Several impressions bounced off my mind as I left the Jesus' Band Church. The street was very narrow. By stretching my arms quite wide I could touch the shacks on both sides. Yet down this street small Volkswagens were carrying ladies in their finery. It would be poor management to take a middle or large size taxi if you wanted to end up at this church. Fifty years ago, Kagawa started his work in these slums right here. What must he have travelled in to get here? No doubt he couldn't afford the price of a ricksha. Was this open sewer as revolting to him as it was to me? Did the rats dart their heads out and dare him to throw a stone?

Down the same street played the children of the factory workers. The little girls looked cute in their New Year dresses. Not a dirty face could be seen. There were no diseased eyes. Perhaps it was while playing with the children in this street that Kagawa contracted the trachoma which nearly cost him his sight, 50 years ago.

If Kagawa could walk this street once more, he would tell you stories that would never be forgotten. The wretched condition of the labourer challenged him.

He organized labour so that it could have a united speaking voice. This voice became stronger than the factory owners bargained for. Big business saw that, preaching in the name of Christ, Kagawa was responsible. He must be stopped. Prison confined his body but not his spirit.

Multiply what he started here by many other centres up and down the land, and the greatness of that spirit may be easily imagined. Boys and girls have better food, medical care and clothing. The voice of the worker has grown husky from time to time, but it has profited him much and he knows he can use it again.

One more impression remains with me. More than half of the little Jesus

Mrs. E. McKim

Rev. F. H. Muir

Rev. J. A. Davidson

Rev. G. Legge

• Lent's Meaning • Can't Sidestep

Band sitting at morning worship were men. Thousands of workers who have benefited from Kagawa's reforms have never darkened the little church. But this is one of the very few churches in the world that has made such an impression on the working man. As the crimson smoke belching from the nearby steel-mills symbolizes material security to the thousands, so the Jesus Band Church remains a symbol of the spiritual blessing these folk have received. Kobe people say the smoke is colourful. The Christian worker says that it was in this little church that Kagawa originally laid the coals from off the altar of God.

Ad Lib

By J. A. DAVIDSON

RECENTLY in my reading I came across a reference to an English statute of 1549, from the reign of Edward VI, which urged upon the people for the season of Lent "due and godly abstinence from flesh as a means to virtue." The statute also pointed out that by the eating of fish the nation's meat supplies are saved and fisheries encouraged. (One can almost see the mid-sixteenth-century fish lobby trying to convince the government of the importance of Lent and the necessity of properly observing by the heavy eating of fish: God and Mammon are thus simultaneously worshipped.)

Lent is still a rather ambiguous affair. Like so many of the instrumentalities of faith, its original purpose has been overlaid with all sorts of extraneous bits and pieces. It seems almost fashionable now to make a few petty Lenten renunciations—and then congratulate oneself on one's spiritual heroism.

No doubt there is some spiritual excellence in giving up candy or tobacco or sugar in one's coffee for 40 days of the year. (Clarence Day said that what his father always gave up for Lent was going to church!) But the meaning of Lent is not expressed in a few trivial sacrifices that really aren't at all important. A self-imposed minor inconvenience is not to be misconstrued as sacrifice. The somewhat frivolous giving up of things that don't count for much anyway is not Christian renunciation.

The distinctive theme of Lent is renunciation. Lent is a call to sacrifice and a reminder of the costliness of faith. And the Cross, whatever else it may mean and whatever else it may signify, is the supreme symbol of the necessity of renunciation for those who would live the life of faith. Jesus could easily have compromised — He had many opportunities for compromise during His last week—and probably lived to a ripe old age, looked upon, at worst, as a bothersome religious fanatic, or, at best, as a new prophet. But He made the complete renunciation—and He died upon the Cross.

Today we seem to yearn for a Christianity without the Cross, a Christianity that does not require renunciation. We want a nice, pleasant, undemanding faith, the kind of faith that has been described as "hot-water-bottle religion." There is the old story (and if it isn't true, it ought to be) that when the hymn *Onward Christian Soldiers* was first published, the bishop of the diocese in which Sabine Baring-Gould served objected to the line, "With the Cross of Jesus going on before," as smacking of Romish doctrine. The author suggested an alternative: "With the Cross of Jesus left behind the door"! That may be suitable for a conspicuous trend in present-day Christianity.

Yes, a Christianity which leaves the Cross behind the door can be a pleasant religion. It requires little effort. It demands no real renunciation.

But there is no authentic Christianity without renunciation. And don't imagine that renunciation is a negative sort of thing that makes faith rather glum and dreary. Renunciation, if you examine it carefully, is really a matter of getting our values and standards sorted out: it is in the recognition that some of the things which the world judges as good must be surrendered in order that the greater goods offered by our faith may become ours. Renunciation is in putting first things first, as things are assessed under the Gospel. And it is a matter of the whole of life, and not merely of a few things on life's surface.

Letter from Africa

By GARTH LEGGE

MUFULIRA, N. Rhodesia: It is humbling and at the same time exhilarating to be in this country at this time.

The world knows that Africa is in ferment. From Cairo to the Cape, new social and political patterns are springing into life. Revolution jostles evolution for pride of place. Only the judicious observer of many years' experience can begin to see beneath the surface.

But even the uninitiated like myself —perhaps especially the new arrival, with vision still unadjusted to local lights and shadows — quickly discerns that there is a background for every headline, every public event. It is the vast complex of feeling and attitudes held by millions of individuals of every race in this seething continent. These are creating history day by day. Personal views can produce public violence.

European man came here with a consuming passion to exploit a bountiful nature, but with too frequently a disdainful attitude toward the peoples. This outlook is still prevalent. But the human problem can no longer be sidestepped. A very fine church woman, engaging in casual conversation, tells the newcomer that she always treats her garden-boy and house-boy with consideration and kindness, yet adds: "But you really can't trust the African, you know. He'll let you down in the end." Nor does she realize that the universal use of the word "boy" in referring to Africans of any age is the expression of a master-servant mentality which is bitterly resented and which poisons human relations.

Ultimately what the African needs and wants is to be accepted as a human

(*Continued on page* 20)

being, accorded the dignity and self-respect of a man, and given the freedom to work out his destiny with genuine co-operation and friendship.

The other day I had coffee with an African friend, and we discussed the recent influx of Indian merchants into our town. These are replacing the European businessmen, and attracting the African business away from those who remain. "The European trader will often be curt to an African customer," he told me, "or pass him off to an African clerk. And," he went on, "if he is on an errand for a European bwana, the trader may make him go to a Messenger's Wicket."

"And the Indian?" I enquired.

"He greets African customers not only with courtesy, but with friendliness," was the answer. "He encourages us to browse around the store. He treats us like human beings."

So it appears that an African would even prefer to be taken in a little by an Indian store-keeper, whose prices are apt to fluctuate, than to get a bargain, plus insults, from Europeans. Humane attitudes produce harmonious relations; affronts to human dignity breed smouldering resentment.

Happily, there is another side of the picture. Attitudes are being humanized. Voices are raised for sanity, understanding and mutual respect by churches, inter-racial groups, some political spokesmen. Yet fear and suspicion are still widely in evidence.

If you were here, what would you do? Please do not think you would automatically be on the side of the angels. It often looks very different to the white settler who steps inside this situation where, as many believe, fighting for economic and even physical survival is his lot. Christian convictions are subtly, imperceptibly "harmonized" with the "facts" of race and class. Mass attitudes become personal attitudes.

There is only one fundamental and durable solution to this baffling problem. It is the new heart, the power of the Spirit, the deep fellowship of believers, the experience of the indiscriminate love of God for men of every hue. Attitudes can be lethal as bombs, but they can also be pregnant of blessing, everywhere. ●

A HOLY CITY

(*Continued from page* 17)

harsh reality of the road of suffering that he has chosen to walk. That road still winds steeply up to Jerusalem, still halts briefly before a compromising and arbitrary dictator and a howling mob, still ends at last on a cross-crowned hill outside a city wall. To deny it is to miss life. To accept it and use it for the redemption of the world is to transmute it into joy and peace and victory." ●

THE KINGDOM

(*Continued from page* 13)

history of man and the universe (not just this planet) to its final climax, its ultimate goal. "End" does not mean primarily the destruction of the universe, but its fulfilment, the realization of the purpose for which God created it. It means that God, who created the universe and is the Lord of history, will have the last word. God will so act as to bring the universe fully under His dominion.

But such an "end" is obviously also a beginning, the beginning of the new age of the universal reign of God, of the "new heaven and new earth." It is this end, this consummation of God's rule, that is man's ultimate hope, a hope that is grounded upon the revelation of God's love in Jesus Christ which is even now known and experienced as "the power of God unto salvation to everyone that believeth." ●

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The Question Box

Q. *All pictures of Christ that I have seen bear the same features and resemblance. Why is this? Are there any other recorded pictures of Him?*

A. You just haven't seen enough. There are many—some with beards, some without—boyish pictures, etc.

Q. *Why is there not more authority for the moderator of The United Church of Canada to be a spokesman for the church with less assumption of authority by head office officials who are the servants, not the masters of the denominations?*

A. It is laid down in *The Manual* that the moderator—who is a servant too—is to give leadership to the churches especially in spiritual things. Nothing is said about him speaking for the church, although his prestige and influence are very great. No one person speaks for The United Church of Canada. The moderator, although popularly considered as moderator of the whole church, is, after all, the moderator of General Council. The secretary of the General Council has certain responsibilities to prepare and release statements on the policy of the church enunciated by the General Council or its executive. It is inevitable that executive secretaries of boards and departments of the church who are chosen for specialized work and remain in the office for many years become very familiar with that phase of the work for which their boards and departments are responsible. Naturally, when newspapers or others want to find out about a certain phase of the work, they turn to the board secretary. Ordinarily he will be well-informed, and often much better informed than a moderator who may serve for only two years and is expected to have a broad view of all of the church's work—more than specific knowledge of certain departments.

Q. *Are adherents of a congregation invited to vote on the question of building a new church?*

A. Yes.

Q. *In remodelling a Sunday School, should provision be made for a superintendent to speak from a pulpit or should he have a desk? Which is proper?*

A. We don't know that it matters much. But a pulpit is meant for preaching and superintendents aren't supposed to preach. Why not provide a lectern.

Q. *Who sets the salary for the minister?*

A. The Committee of Stewards draws up an annual budget and presents it first to the official board and then to the congregational meeting. The congregation may do the following: (1) Approve. (2) Amend. (3) Request the Committee of Stewards to take other action.

Q. *Why is it that ministers in the United Church are not given refresher courses in parliamentary procedure?*

A. Good idea. But why just ministers?

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Book Reviews

Conducted by M. MACDONALD

The Chatterbox

DR. W. A. GIFFORD died in Montreal on February 2nd. The Very Rev. James S. Thomson has written to remind us that Dr. Gifford was an able scholar with fine intellectual gifts. "He poured the wealth of his learning into his *Story of the Faith*," says Dr. Thomson, "which is widely regarded as the most readable one-volume history of the Church in the English language. It has passed into many editions and is still widely used as a textbook. Dr. Gifford was no mere chronicler. He had a profound insight into the various movements of life and thought in the universal church and his work was adorned by a clear and gracious literary style." . . . "This is a good book," said Dr. A. J. Wilson as he put down on the desk his review of *Wilfred Grenfell*. It is an official biography and should prove interesting to all Canadians, who for so many years have been aware of this man and his work along the Labrador coast. (Ryerson, $4.00) . . . *Saints and Sinners* is the title of a little booklet compiled by Mr. George A. Leard, Souris, P.E.I. It tells the story of Summerside and its churches, with particular emphasis on Trinity United. Copies at $1.00 may be obtained from Mr. L. R. Allen, Dept. O., Summerside, P.E.I.

FOR LENT

Saints on Main St.

By Peter Day. (Oxford, $2.50.)

Reviewed by A. J. Wilson.

The author uses the word saints in the New Testament meaning of the word—Christians. The saints to whom Paul addresses his letters were Christians, not some higher order of ecclesiastical leadership or special piety. The saints on Main St. are the laymen of the church. The author suggests the way in which laymen should exercise their ministry in their daily life and work. He takes note of the growing interest in religion, especially among the laity. He declares that the relation between clergy and laity is that of the professional and amateur. Both are essential.

Dr. Day who writes as a layman says that evangelism, social service, missions, etc., are not concerns of church boards alone, but of all Christians, though boards are necessary in our modern set-up. The Christian has a ministry to perform which must be exercised in his personal life, through his life in the community and in politics. Though the author writes as an Anglican yet what he says about the ministry of the laity is applicable to all classes, congregations and denominations.

The book is written in a clear and easily understood style. It is different from many books written for laymen which are all too often atavistic urgings or superficially devotional screeds.

Mr. Day knows theology, though it never protrudes. He knows history and sees in the contemporary scene a kinship to the situation which existed in the early days of the church—a feeling of uncertainty and fear of the future. But the author has faith and hope in the ultimate consummation of God's Kingdom. It is one of the best books on this subject we have seen for a long time, and could with profit be used in lay organizations as a study book.

The Pathway to the Cross

By Ralph G. Turnbull. (Baker, $2.)

Reviewed by Mervin A. Bury.

The writer of this book is a preacher and author of international background. Educated in Britain, Canada, and the United States, he has also served pastorates in all three countries. He is presently pastor of the First Presbyterian Church, Seattle, Wash. This is an excellent Lenten Book, but it is not a book of sermons. It is rather a devotional book intended to encourage and strengthen spiritual discipline during Lent. The high moments in the life of Jesus from childhood to the ascension form the structure of these

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studies through ten chapters.

Besides obtaining food for mediation here, the astute preacher who likes to dig for his homiletical material will discover some gems waiting to be picked up.

Bunyan's Pilgrim's Progress—For Devotional Reading

Simplified by Clara E. Murray. (Baker, $1.50.)

This is an abridgement of one of the world's greatest Christian classics. It preserves all the main features of the original. It is designed for devotional reading and admirably suited for that purpose. It should as well stimulate the reader's interest in Bunyan and his complete allegory from which the abridgement was made. The book is well printed and attractively bound in a pocket size volume.

Wilfred Grenfell—his life and work

By Lennox Kerr. (Ryerson, $4.00.)

Reviewed by A. J. Wilson.

Twenty years have passed since the death of Wilfred Grenfell. The passage of time has made possible an objective appraisal of his life and work. This has been ably done by J. Lennox Kerr.

Dr. Grenfell was brought up in Cheshire within a stone's throw of the sea, took a doctor's degree from London University, was converted under the preaching of Dwight L. Moody, and

Sir Wilfred Grenfell

joined one of the Deep Sea Mission boats as medical missionary. He volunteered for similar work in the waters off Newfoundland and Labrador.

Appalled by the conditions of poverty and suffering he found, he set out to improve them, built hospitals, schools, hostels and established co-operatives. For this he collected money—over $2,000,000 in his life time. His work attracted great attention. Doctors, nurses, teachers and students gave their talents to his work, many on a voluntary basis or a minimum wage. He was a friend of the poor, but was supported, too, by men of wealth and influence. He was received by the president of the United States and by the Royal Family. He was honoured with a knighthood by the king. His was a restless spirit. He was in trouble often, with the committee under whose direction he was supposed to work, with politicians and with the merchants of Newfoundland who claimed he was hurting their business. But his motives were never in question, and he always succeeded in stilling the opposition.

Dr. Grenfell was an explorer, a pioneer, a man of driving power and deep Christian conviction. The book describes it all. It is a stimulating saga of high adventure, and a permanent record of the life work of one of the greatest Christian missionaries.

The Sea Warriors

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About People and Places

1,500 Honour Moderator

More than 1,500 people filled First-St. Andrew's United Church, London, and overflowed into the church hall early last month to hear the moderator on his return from Africa.

The Rt. Rev. Angus J. MacQueen told the public meeting in London that the hope of Africa lies in Christianity, adding that those who live in Christian lands do well to remember that their individual lives also need the influence of Christianity.

The meeting was organized by the moderator's congregation to mark his return from an eight-weeks' tour of mission fields in Angola and Northern Rhodesia. Dr. MacQueen has been minister of First-St. Andrew's for nine years. It was also an opportunity for his congregation to thank him for his ministry there and to recognize his work as moderator. He was presented with a substantial purse.

Dr. MacQueen reviewed the problems facing African missions; the difficulties of nation building, racial inequalities and the building of a new culture out of the savagery of the past. He called on the church to double its efforts to educate church and lay leaders among Africans.

Theology for Laymen

Establishment of pilot experiments in lay schools of theology for men and women were approved in principle by the **Board of Men** at its annual meeting.

It is expected that one school will be in Montreal and two or more at other centres. The purpose is to produce graduates "with a deeper conception of the church and its teaching." The schools will be in close co-operation with United Church college staffs. Courses will include Old and New Testament in the first year, church history and basic belief in the second. Christian ethics and worship are among other suggested courses which will be held one night a week over a 20-week period each year.

The Board of Men reports that over 3,300 men attended 29 week-end conferences and round-ups last year. Thirty-seven schools for elders and/or stewards were conducted by presbytery men, with 2,527 attending.

Another Kagawa

Miss Umeko Kagawa has been promoting interest and support among Quebec and Ontario youth groups for the 40 world youth projects in 24 countries being carried out under the World Council of Churches and the World Council of Christian Education. In her capacity as World Youth Secretary she attended the annual meetings of the CGIT and Young People's Committees and the Department of Christian Education of the Canadian Council of Churches.

Miss Kagawa is a daughter of the famous Dr. Toyohiko Kagawa, and a member of the United Church of Christ in Japan. She is a graduate of Kwansei Gakuin and has done post-graduate work in the United States, receiving her BD degree from Yale in 1955.

Build in Hamilton

The cornerstone was laid last month for the new $194,000 **Binkley United Church,** Hamilton, in a ceremony conducted by the minister, the Rev. R. Gordon Hazlewood. Hamilton Presbytery Chairman the Rev. Aubrey Jones assisted in laying the stone, while the Rev. H. C. Harris spoke of its meaning. It is expected the church will be completed in early autumn. Meantime the congregation is worshipping in the basement assembly room.

Served 65 years

Rev. Dr. R. W. Ross died at Toronto on February 26, aged 97. An honour science graduate of the University of Toronto, he taught that subject there before entering Knox College. Following ordination he held charges in Ontario and at Halifax. Always deeply interested in evangelism and social service, he was for a time connected with that work. He was assistant at St. Andrew's, London, from 1929 to 1936 when he moved to St. Columba's, Toronto, and continued his connection with that church after retirement. . . **Rev. Benjamin Turner,** West Saint John, N.B., died February 23. He was ordained in 1914 and his charges were all in the Maritime Conference. He retired in 1950. . . **Rev. Fred Horton,** Peterborough, Ont., died March 2. He was ordained in 1910 and served in the Montreal and Ottawa and the Bay of Quinte conferences, retiring from the active pastorate in 1940.

Catherine Isabelle Wallace, who died January 9 at Toronto, was the wife of the Rev. W. W. Wallace. . . **Gertrude**, wife of the Rev. A. F. Bamford, died at Toronto February 25.

Mrs. John McKillop, immediate past president of the Dominion Board of the Woman's Missionary Society, died at Toronto February 27, after an illness of several months. With her husband, the late Rev. John McKillop, she had served the church in a number of charges. She had also held office in Middlesex and Toronto Presbyterials and had been a member of the executive since 1940.

Mrs. McKillop had just completed a term as president of the Women's Inter-Church Council of Canada.

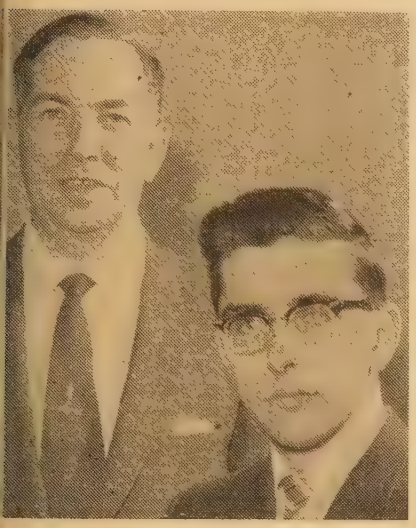
Lent in Montreal

Eleven United churches are participating in **Life and Lent Services** being carried out Wednesday evenings in Westmount Park Emmanuel Church, Westmount, Que., during March and April. Speakers include Principal George Johnston, United Theological College; Dr. Howard G. Hageman, moderator of the Dutch Reformed Church in the United States; Dr. Donald MacLeod of Prince-

n; Rev. Prof. J. C. McLelland, McGill niversity; Dr. George Goth, London, nt.; Dr. G. G. D. Kilpatrick, Toronto; d the Rev. Gordon Maxwell, Trinity hurch, Peterborough.

ike father, like son

A Waterloo, Ont., father is following s son into the ministry. **Mr. Harold empling and his son Russell** are two of e candidates for the ministry from



irst United Church. The others are **erald White,** step-son of the minister, e Rev. R. D. Horsburgh, and **Sid lersey,** a 39-year-old businessman, an lder and superintendent of the intermediate department of the Sunday school. hese were received by the Guelph Presytery last month.

id for Devastated areas

Emergency relief of $4,000 was authrized by the United Church Overseas elief Committee following a World ouncil of Churches appeal: **$1,000 to orocco; $1,000 to Mauritius** and **$2,000 the New Hebrides.**

Dr. Leslie E. Cooke, director of the ivision of Inter-Church Aid and Relief Refugees, in his cable emphasized the idespread devastation at Agadir, the ounting number of Moroccan dead and omeless.

The message from the Bishop of auritius asking for help stated that the orst cyclone ever to hit the Indian cean, with gusts reaching 175 miles an our and tremendous seas which flooded e coastal areas, had left 150,000 homeess.

The New Hebrides was hit by a double urricane which ruined four-fifths of the lantations and destroyed fruit crops, as ell as buildings and churches. The mison hospital partly destroyed was patched p to serve the sufferers. Rebuilding uickly is imperative. Financial aid is eeded.

The Overseas Relief Committee budgets r just such emergencies.

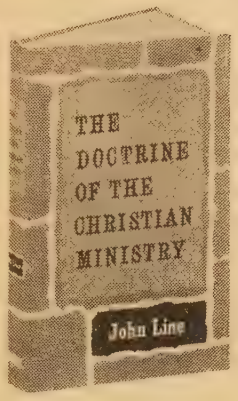
ission on a Campus

Students and faculty of the University f Alberta were exposed to an intensive ve-day University Christian Mission ecently.

With reservations, it was termed a

(*Over*)

Books For Thoughtful Lenten Reading



DOCTRINE OF THE CHRISTIAN MINISTRY

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THE COST OF DISCIPLESHIP

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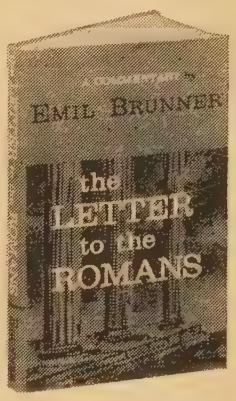

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IF I BELIEVE

By Donald J. Campbell. In this volume, Bishop Campbell attempts to bridge the gap between belief and practice by answering the nettling question, "What is it all about?" In doing so, he shows that whatever our daily tasks, belief in God integrates our personal life and constitutes our primary vocation. $2.50

THE WAITING FATHER

By Helmut Thielicke. Helmut Thielicke is a university professor and minister who preaches to 4000 people every Sunday in Hamburg, Germany. Recently translated from the German, this volume of full length sermons on the Parables of Jesus is a fitting testimony to his unique power of preaching the Christian message. $3.75

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"success" by the seven sponsoring campus religious groups. Ed Wigmore of St. Stephen's College reports that reception to the main series of theme addresses was lukewarm, with an average attendance of about 300 (the U of A's student body exceeds 5,000) but response to the discussion groups, the informal talks and the question and answer sessions was good. The theme was "If not God, then what?".

The eight missioners, among them Ryerson's Editor-in-Chief, Dr. John W. Grant, and Dr. L. Toombs, a former St. Stephen's staff member now at Drew, spoke to public audiences and fraternities, residences, campus and faculty clubs.

Prof. Ian Sowton, mission chairman, stated the mission had four affirmative results: (1) the UCM "follow-up" programme is being very well attended; (2) small, informal Bible study groups are being started spontaneously; (3) religion was presented as a proper object of intellectual inquiry; and (4) the mission was a tremendous unifying force for Christians on the U of A campus—an ecumenical exercise.

25 years at the console

Twenty-five years as organist and choir leader will be marked on April 3 in **Simpson Ave. United Church,** Toronto, with a reunion of former members who will sing with the present choir in honour of **Mr. Frank B. Houston.**

Since Mr. Houston's appointment in 1935 the church has teemed with choir activity. The annual Gilbert and Sullivan festival has now become a permanent part of Toronto's musical season.

Religion and labour

Nine labour and six church representatives were named to the first board of directors of the Religion-Labour Council of Canada, at its organizational convention last month.

Labour representatives are: Oliver Hodges, Canadian director, United Glass and Ceramic Workers; Claude Jodoin and Stanley Knowles, president and vice-president, Canadian Labour Congress; Saul Linds, assistant manager, Montreal Joint Board, Amalgamated Clothing Workers; Bill Mahoney, Canadian director, United Steelworkers; Robert Rintoul, Canadian director, National Union of Public Employees; D. Secord, secretary-treasurer, Canadian Brotherhood of Railday, Transport and General Workers; George Schollie, vice-president, International Association of Machinists; Jack Williams, public relations director, Canadian Labour Congress.

The churches are represented by: The Rev. William Berry, United Church; the Rev. R. F. Bullen, Baptist; the Rev. James Fisk, Anglican; Roy Hamilton, national director, Presbyterian Men; John Lee, Student Christian Movement; Major James Robertson, Salvation Army.

The executive secretary is Dr. David F. Summers, a United Church minister. The Rev. E. Harold Toye, former executive-secretary of the now disbanded Religion-Labour Foundation, is an ex-officio member of the board.

In Windsor suburbs

With $53,000 already raised, **Roseland United Church,** in suburban Windsor, Ont., dedicated its new $100,000 Christian education centre to serve a school of about 500 and the mid-week groups. The dedication service was conducted by the minister, the Rev. Gordon Burgess. The centre has been planned in order eventually to take a 400-seat sanctuary above the assembly hall.

More in Sunday School

There has been an annual increase of 25,000 to 30,000 in Sunday school enrollment for the past few years. This and the still more encouraging information of an even higher increase in the number of adult leaders was presented to the Board of Christian Education at its recent annual meeting. Hi-C group growth has been phenomenal, and, following a slump, YPU membership is on the increase.

The enrollment in formal training classes also continues to rise. Last year over 200 volunteer area leaders in various Christian education departments received special training to work with local church leaders.

Determining factors include the strengthening of interest in Christian education in the men's and women's organizations; the appointment of local committees of Christian education; and the fact that more families are responding to their own responsibility and discovering their need for support in the church.

The United Church as a whole is taking more seriously its responsibility in the area of Christian education, the board members were told. This is shown by the

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Let Us Break Bread Together

By Fred D. Gealy

Christians everywhere will enjoy this book of 72 communion meditations, and through it find new depth for their faith from the spiritual blessing of Holy Communion. Arranged chronologically to include such special church observances as Advent, Christmastide, Lent and Eastertide, each meditation begins with scripture and closes with prayer . . . linking the traditional first century concepts of Christianity with twentieth century patterns of thought. $2.50

Receiving God's Fullness

By Wallace D. Chappell

For man to receive the abundant gift of God, he must be a willing participant. Written in a homey, colloquial manner, this book reveals the things involved in this participation of man. After repentance and forgiveness, **Mr. Chappell** discusses the place of prayer, the Bible, the church and the importance of a daily Christ-like attitude in all areas of life. The entire inspiration of the book is firmly rooted in scripture. $2

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large number of new centres with greatly improved facilities; the summer camping programme; the increased vacation school enrollment.

Despite somewhat strident voices raised in some quarters against weekday religious education, the board heard that there are encouraging new developments. In Ontario, new texts for use in the schools have been issued for Grade VII and for the high schools and a new text has also been published for use with United Church students in teachers' colleges.

The board regretfully received the resignation of the Saskatchewan Field Secretary, the **Rev. J. J. Lambert,** who has accepted the pastorate of the Whitmore Park United Church, Regina. The **Rev. W. C. Burgess** was appointed to the post. He has held several Saskatchewan charges and is presently at Oberlin University taking a course in Christian education.

W. C. Burgess

Church on the muskeg

The congregation of **Grace United Church, Creighton, Sask.,** moved into its completed basement recently. Plans were drawn and donated by senior architectural student Gary Milton, a member of the congregation.

The project took a lot of blasting through a granite spur and mucking to the bottom of muskeg, but with help from some hired labour and thousands of free hours by the men, it was carried through.

The actual cost was about $17,000.

The basement and one wing are presently in use. It is hoped to find ways of finishing the sanctuary within the next two years.

Hudson Bay Presbytery chairman, the Rev. Dr. Joseph Fry, conducted the dedication of this Saskatchewan church on the Flin Flon, Manitoba, charge. The service was in charge of the Rev. G. F. Lalond, retired supply, assisted by the Rev. Garth Nelson.

Alternatives to Death Sentence

Alternatives to capital punishment outlined in a special committee report were discussed at length at the annual meeting of the Board of Evangelism and Social Service. This committee was set up following the 17th General Council which, after stating it believed capital punishment "to be contrary to the spirit and teaching of Christ," instructed the board to suggest alternative means of dealing with convicted persons.

One recommendation was "a statutory sentence of life imprisonment subject to all prevailing powers of remission and parole." The committee pointed out that no person should be released from care "so long as his retention is essential to the well-being of society and his reformation." It also stated that prisons should be looked upon in the same light as hospitals and mental institutions, as places where those needing the help of modern medicine, psychiatry and other sciences may receive treatment.

Despite the fact that the worst snowstorm of the winter waged outside and kept the main speaker, the Hon. Howard Green, some hours late, the atmosphere of the International Affairs dinner was warm and informal and the hundred or

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more guests listened attentively as Chairman Dr. C. E. Hendry told of impressions gained during a seven months' tour of the Far East, and the External Affairs minister outlined government policy on international affairs.

The board urged: a new look at the problem of Sunday observance; that gainfully employed mothers should be given consideration by employers when their children are in infancy; that a thorough study be made of the problem of the increase in crime; that blood tests be admitted as evidence in cases involving accidents on highways.

Nurses get a home

Home Missions Secretary, the **Rev. Dr. M. C. Macdonald,** officiated at the official opening of the new 71-bed, $380,000 **School of Nursing and Residence building** of the Archer Memorial Hospital, Lamont, Alta.

Following the ceremony in the gymnasium-auditorium, Dr. Macdonald paid tribute to Superintendent Dr. Morley A. R. Young and to Judge Nelles V. Buchanan, chairman of the Alberta Conference Hospital Board, for their interest in the project. Provincial and federal governments grants totalled $142,000. Another $37,500 was received for furnishings. The balance was underwritten by the United Church.

New Church at Collins Bay

The United Church congregation at **Collins Bay, Ont.,** opened and dedicated its new church last month. Built on a lovely waterfront site given as a memorial to his cousin by David Rankin, who died suddenly in November, the church bears the name of **The Edith Rankin Memorial** Church.

The community has been served by a number of denominations, among them the Methodists whose 1872 church building is now vacated, and the Presbyterians, who were united with the Methodists in 1920. Formerly part of a charge, the Collins Bay church became self-supporting in 1958, acquired a parsonage, and appointed the present minister, the Rev. J. G. Berry Armstrong.

11 for Operation Crossroads

Eleven young Canadians will work, study and live in West African villages this summer as members of Operation Crossroads Africa, an experiment in racial brotherhood and understanding under the direction of Dr. James H. Robinson of the Church of the Master, Harlem, N.Y.

Sponsored by the Board of Men of the United Church, these young people are graduates or undergraduates of universities. Over 40 applicants wanted to share the adventure involving hard manual labour and primitive living conditions in remote areas with monetary sacrifice of their own as well.

Three women and eight men were chosen. One is a French Canadian, another a Barbados-born Negro, still another a Canadian Indian.

The group includes: Ester de Boer, Barons, Alta., (University of Alberta); Elizabeth Ann Caldwell, Gilbert Plains, Man., (University of Manitoba and United Church Training School); Vernon S. Hutson, Barbados, (Ontario Agricultural College and Waterloo University);

Renault Gariepy, Outremont, Que., (McGill); Ronald Charles MacDonald, Moncton, N.B., (Mount Allison University); Sandra McFarlane, Halifax, (Dalhousie); George Miller, undergraduate, (McGill); Andrew P. Nimmo, Kapuskasing, Ont., (University of New Brunswick); R. Daniel Norman, son of the Rev. Howard Norman, missionary to Japan, (University of Toronto); Donald C. Powell, Hagersville, Ont., (McMaster); Donald G. Simpson, London, Ont., (University of Western Ontario).

Lenten Discussion

The Lenten Series from Montreal over the Church of the Air, Sunday, April 3, 4.30-5 p.m. EST, will take the form of

Mr. Slaughter

Mr. Tenneson

a discussion between the **Rev. E. G. Tenneson**, Rosemount First United Church, and the **Rev. N. M. Slaughter**, Erskine and American United Church.

Recruit in the West

Nearly 800 young people attended recruiting rallies in three western cities last month. In **Regina**, almost every pastoral charge was represented in the 300 who heard Dr. Harold Vaughan of the Board of Colleges and Secondary Schools, Principal Harriet Christie of the United Church Training School, Principal R. F. Schnell of St. Andrew's College, and the Rev. George Morrison of the Home Missions Board. They challenged the young people to full-time service in the church. Students, professors and special speakers filled all United Church pulpits in the city for a Sunday.

In **Edmonton**, 260 attended a leadership banquet. Two hundred and thirty were at a similar event in **Calgary.** It was the annual tour by two dozen theology students from St. Stephen's College, Edmonton. They presented the challenge of full-time service at the presbytery dinners, and spoke in 14 Calgary Presbytery churches, and held sessions with Hi-C and YPU groups.

A similar tour is being planned for **St. Paul Presbytery** after the final theology exams in April.

A Canadian Record

One year after the congregation was formed, **Forest Grove United Church**, in Toronto's north suburbs, has $150,000 in pledges and cash for its building fund. Treasurer John Weeks, who gave out the news at first anniversary services conducted by Dr. E. Crossley Hunter, said this was a Canadian record.

The building fund campaign was conducted by the church's minister, the Rev. John E. Hunter, from a bed in East General Hospital where he was suffering a broken back.

The congregation is still meeting in a school. Building of the church will get under way soon. Forest Grove is one of many congregations founded by Dr. C. A. Myers, known as Toronto's "Mr. Church Extension."

Careers for Women

"Careers with a purpose" was the theme of a women's recruiting team which descended upon the three Ontario cities —Kitchener, Waterloo and Galt—late last month. Sponsored by the women's committee on Christian education, the aim is to challenge, inform and recruit women for careers in Christian service.

With two successful tours behind them, one in the Maritimes and one in western Canada, the interdenominational tour members hope to interest not only high school and college students but also older women who have a working experience in related fields and are interested in a second career.

The team, accompanied by executive secretary Mrs. Doreen Place, was composed of professional church workers and women's board members of Anglican, Baptist, Presbyterian and United Churches, the YWCA and the Salvation Army representatives.

Year Book Changes

Rev. Garth I. Mundle, 57 Broadway, Saint John, N.B.

Rev. G. W. Irvine, Secretary, Glengarry Presbytery, 406 Third St. W., Cornwall, Ont.

Publishing House Notes

I HAVE just received a proof copy of a second book of sermons on *The Parables* ($3.50). This one is by the well-known American Methodist Bishop, Gerald Kennedy, who is a plain, outspoken man, and thoroughly practical in his preaching. His illustrations are chiefly personal and what one might call "homely". Many of them are from the Mission fields of the Church which the author has visited.

Last month I recommended a German preacher, Helmut Thielicke, and his book *The Waiting Father*. Perhaps the most definitive book on the Parables is that by Professor George A. Buttrick. But all of us, either ministers or lay readers, can enjoy and profit by reading another volume on the Teachings of Jesus. I recommend this one.

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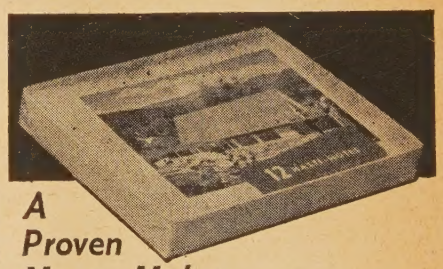

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1. HELP WANTED

DIRECTOR of Christian Education required for Rideau Park United Church, Ottawa. Women experienced in Christian Education please write to Rev. J. A. O. McKennitt, 2203 Alta Vista Drive, Ottawa, Ontario.

EXPERIENCED clerk typist with initiative, matriculation standing, good knowledge of English language, references, age 20 to 40. An interesting position open May 1st. New offices, employee benefits, 5-day week. Write Board of Information and Stewardship, United Church House, 85 St. Clair Avenue East, Toronto 7, Ontario.

FUND-RAISING Director with minimum of twenty successful canvasses, interested in teaching Stewardship programme, active churchman. Methods Association for Church Finance, 698 Weston Road, Toronto, Ont.

NORWAY House (Manitoba) Indian Residential School requires immediately, third class Engineer—salary $3,300, plus furnished house, fuel and light for married man. Travel assistance and one month's paid salary. Write to the Principal.

ONTARIO Council of Christian Education requires Boys' Work Executive Secretary. Christian Education experience desirable. State training, experience, desired salary. Horace Burkholder, Room 504, 299 Queen St. West, Toronto.

TEACHING OPPORTUNITIES
in United Church Schools in Newfoundland—for Elementary and High School teachers. Salaries $2,400.00 to $7,000.00 depending on qualifications and experience. Travel grant available. Write Charles L. Roberts, Superintendent of Education (United Church), Department of Education, St. John's, Newfoundland.

WANTED—Director of Religious Education for St. Andrew's United Church, Truro, Nova Scotia. Reply to Mrs. T. C. C. Sodero, 94 Smith Ave., Truro, N.S.

WANTED — Registered Nurses, Directors and Counsellors, over 18 years of age, for Camp Pretoria near Oshawa, for four girls' camps, July 2—August 16. Apply—Miss Margaret Pellow, 308 Colborne St. E., Oshawa, Ont.

2. EMPLOYMENT WANTED

16-YEAR-OLD girl—abstainer, non-smoker, would like position for summer to look after children. Joan Bruce, R. R. 1, Bolton, Ontario.

2A. PULPIT VACANCIES

ALLIANCE, Alberta, two-point charge, now vacant. Comfortable manse, minimum salary plus liberal travelling allowance. Interested ministers please write to Mr. L. Fuller, Alliance, Alta.

ANNAN Pastorate, three-point charge, vacant November 15, 1959. Compact charge, good roads, oil-heated manse. Interested ministers please write V. Bassingthwaite, R. R. 1, Owen Sound, Ont.

AVON Pastoral Charge — Middlesex Presbytery, 3-point charge, furnished modern manse, will be vacant June 30th, 1960. Interested ministers contact C. E. Jackson, Recording Steward, Harrietsville, Ont.

BALTIMORE, Ontario (Cobourg Presbytery), two-point charge, vacant June 30th, 1960. Furnished, oil-heated manse. Please write Arthur Bickle, R. R. 2, Port Hope, Ontario.

BEACHBURG, Ontario, St. Andrew's United Church vacant June 30th, 1960. Two-point charge, present minister retiring. Will pay above minimum salary plus travelling expenses. Interested ministers please contact Fred Ross, R.R. 1, Cobden, Ontario.

BELLEVILLE, Ont., Tabernacle United Church pulpit will be vacant June 30th, 1960, due to the retirement of the present minister. Heated manse provided. Interested ministers please contact Mr. J. Howard Lord, 15 Southview Ave., Belleville, Secretary Pastoral Relations Committee.

BELLEVILLE Suburban Charge — three-point charge; two points in city, third just outside; new manse. Interested ministers contact J. R. Sproule, 10 Valleyview Crescent, Belleville, Ontario, Secretary, Pastoral Relations Committee.

BERMUDA — Central Circuit seeks minister for months May, June, July 1960. Salary and expenses, plus fully furnished manse. For particulars write Joseph J. Outerbridge, Sr., Flatts, Bermuda.

2A. PULPIT VACANCIES—Continued

BRANTFORD (Ont.) Wesley United Church pulpit vacant July 1st. Well-furnished parsonage, oil-heated. Have had assistant pastor. Interested ministers write Mr. J. H. Turvey, 21 Hardy Road, Brantford, Ontario.

BROCKVILLE—Wall Street United Church solicits inquiries regarding the pulpit vacancy created by the untimely passing of the Reverend Doctor Dean K. Burns. Interested ministers kindly communicate with F. J. Latham, Recording Steward, Wall Street United Church, Brockville, Ontario.

CAMPBELL RIVER, B.C., United Church pulpit vacant June thirtieth; minimum salary plus car allowance, comfortable dwelling; two-point charge, excellent school and hospital, expanding community, beauty spot of Vancouver Island. W. E. Marshall, Box 163, Campbell River, B.C.

CHURCH in Quebec's Eastern Townships, 50 families, one Sunday service, seeking Retired Supply. Fine manse, well furnished. Replies to Box 155, THE UNITED CHURCH OBSERVER.

CLIFFORD compact three-point charge, vacant June 30th, 1960. Good parsonage well equipped, good village on Highway No. 9. Apply Secretary of Pastoral Relations Committee, Arnold Darroch, Clifford, Ontario.

COLDWATER, Ontario, 4-point charge (three services each Sunday) vacant July 1st, 1960. Comfortable furnishings, oil-heated manse. Salary $3,500.00 with $750.00 car allowance. Interested ministers please contact Mrs. H. K. Mundy, Secretary, Pastoral Relations Committee, Waubaushene, Ontario.

DALSTON (Ont.) Pastoral Charge vacant as of July 1960. Close to Public School, general store; High School bus route; oil-heated parsonage, compact 3-point charge, eight miles from City of Barrie. Reply to L. F. Handy, R. R. 1, Barrie, Ont.

DELTA (Ont.) Pastoral Charge (Rideau Lakes District) vacant June 30, 1960. Minister retiring after 13 years. Oil-heated manse with modern conveniences. Committee Secretary—Mrs. Harold Russell, Box 32, Delta, Ont.

EAST KILDONAN (Metropolitan Winnipeg)—John Black Memorial United Church vacant March 1st, 1960. A residential area offering excellent opportunities. Growing congregation and large Sunday School. Church and Manse new. Adequate salary, car allowance and furnished manse. Inquiries invited. Contact Mrs. Wm. S. Douglas, 845 Kildonan Drive, Winnipeg 5, Man., Secretary Pastoral Relations Committee.

EGANVILLE — Melville United Church pulpit vacant June 30th. Fully modern, oil-heated furnished manse. Stipend including car allowance $5,000.00. Beautiful Church Hall; 120 families in congregation; excellent Public School and the centre of the District High School area. Outstanding shopping facilities. Located in the fishing and hunting paradise of the beautiful Ottawa Valley. One of the better places to live and work. Kindly contact Mr. M. L. Davis, Eganville, Ontario.

ELMWOOD, Ontario, pastorate vacant July 1st, 1960. Three-point charge. Inquiries invited by Pastoral Relations Committee; write Duncan McCallum, R. R. 1, Elmwood, Ont.

FERNIE, B.C., Knox United Church, three-point charge, vacant June 30th, 1960. Large manse, good Public and High School. Car allowance. Good roads. Interested ministers write to James Ryley, Chairman Pastoral Relations Committee, Fernie, B.C.

FRASER Presbytery, B.C., Agassiz - Rosedale; two charges co-operating, desire minister July 1st, 1960. In a growing agricultural and residential area where visitation and Christian Education work will be rewarding. Salary and travel $4,200.00. Renovated manse, automatic heat. Enquiries invited. Please contact Secretary Pastoral Relations Committee, Fred H. Bryant, R.R. No. 1, Rosedale, B.C.

GOLDSMITH United 3-point Pastoral Charge, Kent Presbytery, vacant July 1st, 1960. Will pay above minimum salary, plus car allowance. Address inquiries to R. A. McKeen, Recording Secretary, Wheatly, Ont. R.R. 3.

INGLEWOOD, Ont., three-point Pastoral Charge, vacant June 30th, 1960. Furnished manse, fully modern, location Inglewood. Salary $4,500.00 including car allowance. Contact Mrs. Hunter Cation, R. R. 1, Brampton, Ontario.

KINTORE and Brooksdale United Churches—a two-point charge—vacancy June 30th. Modern manse in rural community. Contact William McLeod, R.R. No. 2, Thamesford, Ontario.

LACHINE, Que., Grace United Church pulpit vacant June 30th, 1960, minister retiring after twelve years. Oil-heated manse, approximately eight miles to central Montreal. Interested ministers please write Mr. W. A. Warren, Secretary—30—52nd Avenue, Lachine, Que.

LAWRENCE STATION, Ont., Pastoral Charge vacant June 30th, 1960. Present minister retiring. Furnished manse—convenient to schools. Salary $4,000.00 including car allowance. Interested ministers write to D. E. Carroll, Iona Station, Ont., Secretary Pastoral Relations Committee.

2A. PULPIT VACANCIES—Continued

LEDUC, Alberta, St. David's United Church, 1 miles south of Edmonton on Calgary Highwa vacant July 1st. New church, fully modern fu nished manse; $4,750.00 per annum including c allowance. Please address inquiries to Mr. W. Alexander, Leduc, Alta.

LITTLE BRITAIN, Ontario, two-point charge the Kawartha Lakes District, vacant June 30t Large furnished manse, convenient to Public Schoo transportation to Lindsay area High School, sala above minimum. Write F. S. Chidley, Little Britai Ontario.

LONDON, Ont., Trinity United Church vaca early after Easter 1960. Interested ministe please write Pastoral Relations Committee, c Church Secretary, Mrs. S. M. Tait, 76 Doulton S London, Ont.

MANVERS six - point pastoral charge, Peterbo ough Presbytery, vacant June 30th, 196 Salary $4,500.00 including travel allowance. Stude assistant. For particulars please write to Arth Rowan, Janetville, R. R. 2, Ont.

MERRICKVILLE, Ont., United Church pul vacant July 1st; two-point charge; salary mi mum plus, also car allowance, furnished parsona Interested ministers write C. E. Knapp, Merrickvil Ontario.

MONTREAL East Community Church (Unit Church of Canada) requires a minister. Stipe $3,600.00, car allowance $500.00. Unfurnish manse near church which can be furnished necessary. Only Protestant church in communi serving approximately 400 families. Church new decorated and new Christian Education Centre wi a Church School enrolment of 525 pupils. Plea reply to—Mr. B. P. Rapley, 5 Laurendeau Av Montreal 5, Que.

MONTREAL — St. Paul United Church vaca February 1st, 1960. Minimum salary — c allowance—heated, furnished manse. Address co respondence to Mr. Charles Hindle, Sr., Clerk Session, 5991 Hadley Street, Montreal 20, Que.

NIAGARA FALLS (Ont.) Southminster Unit Church—young congregation; present minis retiring, replacement required by July 1st. Interest ministers please write Secretary of Pastoral Re tions Committee, Mrs. M. B. Sinclair, 2849 Spen St., Niagara Falls, Ontario.

NORTH BAY — two-point charge — North B Presbytery; vacant June 30th, 1960. Man available. Minimum salary $4,000.00. Would mi isters desiring to accept this challenging opportun please communicate with J. McClintock, Lakesi Drive, R. R. 3, North Bay, Ont.

ORILLIA, Ontario — Westmount United, pul vacancy effective July 2nd, 1960. Attracti salary, well above minimum. Interested minist please write J. A. McGarvey, Sec. Pastoral Relatio Committee, 37 Elmer Avenue, Orillia.

OWING to ill health and retirement of minis Bond Head Pastoral Charge becomes vaca June 30th, 1960. Bond Head - Newton Robins is a two-point Charge three miles apart on Highw 27, 35 miles north of Toronto. Interested minist communicate with Pastoral Relations Commit Secretary J. F. Houghton, Newton Robinson, On

PLAINFIELD, Ontario, pastoral charge, 4 poin 10 miles north of Belleville on Highway. Sal $4,100.00 including travel grant. Interested mi isters write to—Grant Kerr, Plainfield, Ont.

POWELL RIVER, B.C., United Church pul vacancy June 30th, 1960. Spacious furnish manse; thriving industrial community of 12,0 located on the coast 75 miles north of Vancouv B.C. Interested ministers please write to Mrs. Marrion, Official Board Secretary, Box 845, Pow River, B.C.

RAPID CITY - Justice Charge (Man.), Brand Presbytery, vacant July 1st, 1960. Fu modern manse. Study both in manse and in ne completed church. Salary $4,325.00 includi travel. Contact—G. G. Harris, Rapid City, Man

ROSENEATH, Ontario, Cobourg Presbytery, Highway 45—modern conveniences, minim salary plus travelling expenses. Vacant June 3 1960. Contact C. W. Varcoe, Roseneath, Ontari

SEELEY'S BAY (Ont.) 3-point charge, vac June 30th. Salary minimum or better, District High School ready in September; char situated 22 miles from Queen's University, Kingst Ont. Interested ministers please contact Mr. Manf MacPherson, Secretary Pastoral Relations Commit Seeley's Bay, Ont.

STRATHMORE, Alberta — United Church vac June 30th. 27 miles east of Calgary on N Highway. Gas in church and in modern manse. family congregation. Interested ministers please w Mr. G. Laycraft, Box 454, Strathmore.

TERRACE, B.C., Knox United Church, vac June 30th, 1960. Growing community; large 3-bedroom manse, furnished and hea Minimum salary—car allowance. Real challen especially in youth programmes. Contact Mrs. R Ramsay, Box 268, Terrace, B.C.

PULPIT VACANCIES—Continued

IE Oil Springs (Ont.) Pastoral Charge invites inquiries from an imaginative minister desirous ccepting a challenge on rural charge in heart of bton County. Charge vacant June 30th, after ears' tenure. Modern manse, salary in excess of mum plus travel expenses. Contact John Webb, Springs, Ont.

IOY and Harrisburg two-point charge, Brantford Presbytery, requires an ordained minister 1st, 1960. Furnished parsonage, modern conences, oil furnace, at Troy No. 5 Highway, to schools, stores. Minimum salary. Interested isters please write Mrs. Bruce Humphrey, Troy, ario, Secretary Pastoral Relations Committee.

ATFORD, Ont., St. Andrew's United Church, two-point Charge—London Conference. Salary e minimum. Comfortable, furnished manse. ellent schools in town. Reply to Ross Luckham, ford, Ontario.

OODSTOCK, Ontario, St. David's United Church, pulpit vacant July 1st, 1960, for one-old congregation. Offering: furnished manse ew subdivision. A real challenge to a "church der." Apply: E. R. Brillinger, 81 North Park cent, Woodstock.

ELLOWKNIFE United Church vacant June 30, 1960. New church, two-bedroom furnished se. Minimum salary plus Northern Allowance. tact J. H. Parker, Box 190, Yellowknife, N.W.T.

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. GEORGE'S, Bermuda, requires pulpit supply for month in July or August. Parsonage supplied. ight supply arrangement or pulpit exchange in rie Provinces is welcome. Write air mail, Rev. V. Ball, St. George's, Bermuda.

PULPIT SUPPLY AVAILABLE

RIZONA minister would exchange pulpits 1-3 months or would supply church (B.C. preferred) out salary. Live in manse. Rev. Bernard Holden, ton, Arizona.

ULPIT Supply available for month of July in return for use of parsonage. Summer resort or district preferred (Ontario), near sandy beach. e and two small girls. Box 156 — THE UNITED URCH OBSERVER, Toronto.

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ASSISTANT MINISTERS WANTED

N ASSOCIATE MINISTER required by Augustine United Church, Winnipeg, to direct its sion to a transitional urban area. For further rmation write Augustine United Church, River nue and Pulford Street, Winnipeg 13, Man.

RAMPTON, Ontario, Grace United Church seeks young married assistant to present min-. Chief responsibility Christian Education gramme Sunday and mid-week; some pastoral k and certain preaching assignments. Salary ve minimum. Apply Mr. I. R. Melhuish, 131 abeth St. S., Brampton, Ont.

INCOLN Road United Church, Windsor, Ont., requires an Assistant Minister to assume special ies in the Christian Education field, to share toral work and do occasional preaching. Conration will be given ministers recently retired contemplating retirement. Apply, giving helpful rmation, age, pastoral experience, etc., to kin Keyes, Recording Steward, 2282 Hall Ave., ndsor, Ontario.

UMMERLEA United Church, Montreal Presbytery, requires young Assistant Minister as ector Christian Education, also share pastoral ies, occasional opportunity to conduct worship. ve minimum salary, car allowance, etc. Chalging opportunity. Write—H. B. Howe, 41—50th nue, Lachine, Que.

ANTED — Assistant to the minister at Knox United Church, Fort Frances, Ontario. Prefer ained male, will consider layman or deaconess. lifications include ability and experience in nizing and leading Christian education work, uding youth recreational activities. Apply in ing, giving complete personal history and ected salary, to Mr. A. M. Halliday, 301 Scott et, Fort Frances, Ontario.

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WANTED — Old Canadian and Newfoundland coins. Usually higher prices paid. Send for free buying list. Return postage appreciated. The Coin Shop—561 Boyd Ave., Winnipeg 4, Man.

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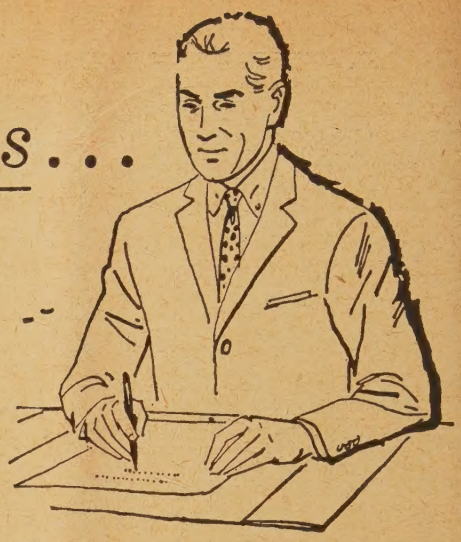

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